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ABSTRACT

This handbook is the product of an institute held in Aspen, Colorado in 1992. The purpose of the institute was to consider how to create a viable one year survey course in world history that did not focus only on western culture. In this book can be found a general conceptual framework for a world history course, suggested lesson plans, and literary books that can be used to enhance the historical experience of students as they reach into the lives of peoples distant, chronologically and geographically, from themselves. Rather than being a curriculum, standards, or expected outcomes, this handbook is meant to guide teachers as they go about the daily work of shaping a meaningful course for their students and may be used by teachers at all levels. (RJC)

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The Aspen World History Handbook

An Organizational Framework, Lessons, and Book Reviews for Non-Centric World History

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SO 029 249

For World History teachers

whose love of humanity and its past

has led them into the uncharted waters

of

21st century history

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FOREWORD

This handbook is the product of an Institute held in Aspen, Colorado during July 13-24, 1992. The purpose of the Institute was to consider how to create a viable one year survey course in World History. Funding for the Institute came from the DeWitt Wallace Foundation through the Woodrow Wilson Foundation Outreach Program, the Aspen School District which donated building space, and the participants themselves. Inspiration came from the World History Association which has, since 1982, been at the vanguard of work in the scholarship and teaching of World History.

Directors of the project were Professor George Brooks of Indiana University, Dr. Marilynn Hitchens, Wheat Ridge High School, Professor Jim Jankowsky of the University of Colorado, and Heidi Roupp, Aspen High School. The participants, ranging from elementary teachers to graduate school professors, provided much of the substance of this Institute. It is to them that this book pays homage.

In this book can be found a general conceptual framework for a World History course, suggested lesson plans, and books of magnificent literary quality which can be used to enhance the historical experience of students as they reach into the souls and lives of peoples distant, chronologically and geographically, from themselves. Rather than being a curriculum, standards or expected outcomes, this handbook is meant to guide and inspire teachers as they go about the daily work of shaping a meaningful course for their students. The course teachers will encounter in these pages looks decidedly different from the ones most often used in today's schools and universities. It aims to find human links and shared attributes rather than civilizational and cultural differences. It will force students out of their small and confining worlds into a large landscape of human experience painted with a brush of vast time. It is sure to fascinate and challenge teachers to look at human history differently. It can be used by teachers at all levels to good effect.

Editors: Professor George E. Brooks, Indiana University; Captain Dik A. Daso, U.S. Air Force Academy; Marilynn Hitchens, Ph.D., Wheat Ridge High School; Heidi Roupp, Aspen High School.

PART ONE: Teaching a Non-Centric World History Course

by

George E. Brooks

Indiana University

TEACHING A NON-CENTRIC WORLD HISTORY COURSE

George E. Brooks
Indiana University

The following lecture synopses derive from the one-semester B391 Themes in World History course I have taught at Indiana University since the fall of 1966. I first had the opportunity to discuss the course's premises and concepts at "Africa in World History: A Teaching Conference" sponsored by the Air Force Academy in 1986, which papers were edited by Bryant P. Shaw and published the following year. I wish to pay tribute to Colonel Carl W. Reddel, longtime chair of the Academy's History Department, for his pioneering leadership in fostering world history teaching at the Academy, for sponsoring numerous conferences promoting world history teaching and writing, and for his contributions to the vanguard Rocky Mountain regional affiliate of the World History Association.

My initial interest in teaching World History was sparked - - as the case for many others - - by reading William McNeill's seminal *The Rise of the West* (1963) during a period of research in West Africa in 1965-1966. However, my earliest and abiding motivation regarding World History derives from military service in South Korea in 1954-1955, when I found myself abysmally uninformed about Asian societies and cultures and unable to learn much from observation or dialogue in spite of three years of undergraduate coursework. Years later, in 1985, I derived great satisfaction from returning to South Korea to renew my association with Koreans after three decades of study and experience as an African specialist and teacher of World History. As I tell students, B391 represents one of the courses I wish I had taken in college prior to entering the Army; improving the course constitutes my most important ongoing educational challenge.

The course has two organizing principles: that historical perspectives inform and civilize; and that the focus of world history teaching should be the elucidation of the shared attributes of peoples and cultures. Lectures describe trade networks; the diffusion of food crops, diseases, religious beliefs, political institutions, and technological advances; and other exchanges that have influenced the world's peoples, both elites and masses. I attempt to introduce students to

concepts and basic information they must add to, revise, or replace during lifetimes inextricably bound to accelerating global change. Themes in World History comprises 27 lectures. One of the organizational principles of the course is a long lead-in to contemporary times that provides students with historical perspectives concerning "non-western" peoples prior to the comparatively recent, and perhaps transitory, technological and military ascendancy of "western" countries.

One of the principal objectives of the course is to introduce students to information and concepts about "less developed countries" (ldcs) and "newly industrializing countries" (nics), whose citizens comprise 80% of the earth's inhabitants. For many students the deceptively simple questions posed for the undergraduate paper and the frustrations they experience compiling the required information represent their first introduction to ldcs, and the first time they have consulted reference works or read leading news journals. The basic information students acquire while researching a single country provides essential background knowledge for the two lecture-discussions (25 and 26) on "The Nature of 'Underdevelopment'" and a related final examination essay question.

When I discuss the term paper project , which is essentially research on a less developed country, I caution students about the frequently inaccurate or misleading statistics that distort the economic disparities between "developed" and "less developed" countries, and emphasize that social and cultural attributes that cannot be quantified are no less significant. While learning about ldcs they should reflect on the "civilization diseases" of developed countries such as their own: hypertension induced by psychological disorders; alcohol and drug abuse; rising crime rates; and the isolation of many individuals, especially the elderly. A thought-provoking question that is reintroduced for discussion later in the course is the occasionally expressed view that people living in ldcs should "become more like us." The intention is to provoke students to reflect on their own society while they learn about other peoples around the world.

Another objective of the term paper is to encourage students to initiate a life-long habit of reading a leading world news journal such as *The Economist* or an outstanding daily newspaper like the *New York Times*. These, along with well edited and richly illustrated magazines like *National Geographic*, *Natural History*, and *The Smithsonian* and the many

splendid programs on public television nurture world history perspectives. Once imbued, world history perspectives are expanded, deepened, and added-to by personal and professional commitments to continuing self-education. Historical perspectives, together with those of other humanities, prepare educated persons to transcend compulsive professional routines and lead richer and more satisfying lives.

Following are summaries of the lectures which comprise the course, and a copy of the syllabus. I write key words on the blackboard and discuss special terms before I begin lectures. Maps derived from the assigned readings and other sources are displayed with an overhead projector, with salient place names, trade routes, migrations, etc., indicated by underlines and words written with colored marking pens. Slides and visuals shown during lectures are derived from many sources, including the *Time-Life* series that is widely and inexpensively available and other illustrated volumes placed on reserve at the Library. The course syllabus can be found at the end of this description.

1. "Introduction to the Course" focuses on world perspectives, beginning with Gondwanaland's fragmentation due to the shifting of tectonic plates over millions of years, a phenomenon that remains significant for Californians, Japanese, and others living along geological fault lines and that influences city planning, building construction, and other economic and social patterns. The maps of Gondwanaland demonstrate that all continents derive from one mega-continent with an African heartland that eventually nurtured a single human race, however people may differ in size, skin color, and other superficial attributes.

Buckminster Fuller's insightful commentaries regarding three global maps offer the perspectives of a person who conceived the geodisic dome and other engineering innovations, a man who did not complete a college degree and thus addressed issues largely unfettered by academic disciplines and intellectual paradigms. Fuller trenchantly exposes the mind-sets that derive from Europe-centered maps such as that devised by Gerardus Mercator in the mid-16th century.

Mercator's projection places Europe at the center of the map and depicts the globe as a cylinder, expanding the poles to the same circumference as the equator, with parallels and meridians at right angles. The resulting distortions of the globe are so familiar that one

unthinkingly accepts them as reality: the false impressions that Greenland is three times the size of Australia, when the opposite is true; that the former Soviet Union is twice the size of the African continent, when Africa is, in fact, fifty percent larger; that Indonesia is the size of the West Indies, when the islands of the Indonesian archipelago stretch east to west farther than California to Maine; or that India, Pakistan, Nepal and Bangladesh comprise a "sub-continent", when their total area is, in fact, the "sub-continent" almost the same size as the "continent" of Europe. The Mercator projection focused on Europe systematically distorts the viewer's image of the southern hemisphere of the globe and, by extension, one's consideration of the people living there. (Note that the United Nations logo is designed to display the continents in more accurate perspective.)

Fuller conceived the "The Water-Ocean World" map with an Antarctic projection to emphasize the importance of sea power in the 18th and 19th centuries. Oceans and seas comprise three-quarters of the earth's surface, and the British Navy exercised a dominant role in world affairs by controlling such strategic bases as Gibraltar, Singapore, and Cape Town. The latter was of particular importance in the age of sail, for the west-to-east spinning of the globe sped sailing vessels into the Indian Ocean and across to the Pacific Ocean in contrast to the contrary winds and currents that made passage through the Straits of Magellan or around Cape Horn almost impracticable.

Fuller's "Sky-Ocean World" map emphasizes that airline or missile routes across the Arctic provide the shortest distances between 90% of the earth's inhabitants, reinforcing links between the most technologically advanced countries in the northern hemisphere versus the ldcs in the southern hemisphere, one of the geopolitical factors of the "north-south dialogue." The next map I display was conceived by the journalist Joel Garreau, like Buckminster Fuller someone who transcended academic disciplines and country-specific course offerings. Garreau's imaginative map of North America's "nine nations" and provocative commentaries about how North America really works are eye-openers for American students with complacent U.S.-centric views fostered by subliminal non-learning from weather broadcasts on TV that blank out Canada and Mexico and by the paucity of information disseminated in American secondary schools and colleges about the fellow inhabitants of their continent.

Next I go through the syllabus summarizing the main issues and arguments of each lecture,

and I explain the assignment for the next meeting: that each student should make a list of five current world trends that are likely to continue into the foreseeable future. To stimulate students' thinking I suggest several examples: environmental pollution and arms control are world-wide concerns; contemporary music diffuses across all boundaries; and the universal popularity of (soccer) football.

Note: inasmuch as students receive their copies of the syllabus the first day of class they read the Fuller and Garreau assignments for the second class meeting.

2. "The Contemporary - - and Future - - World" invariably provokes wide-ranging discussion, and sometimes disagreements between students. One of the objectives of the meeting is for students to learn something about each others' backgrounds and interests. I lead off with a few brief remarks concerning my own educational and professional experiences, then ask students to introduce themselves in turn and share from their lists of five world trends. Characteristically, many students offer what is current in the newspapers, with American- rather than world-focus trends, such as concerns about Japan's trade imbalance with the U.S, regional pollution problems, and federal government budget deficits, which I either ask other students to comment on from world perspectives, or offer brief remarks or queries to reorient students' thinking, such as "What does the U.S. export to Japan?" (which surprisingly few students know), or remark that U.S. legislation regarding industrial pollution has caused some industries to export pollution to nics and ldcs with inadequate regulations protecting their own people. By the end of the period, members of the class have acquired some appreciation of the world-orientation and perspectives of the course.

3. "Paleolithic Times to the Neolithic 'Evolution'" begins by reviewing the visuals depicting the fragmentation of Gondwanaland and the movement of global tectonic plates separating the continents millions of years ago. The Red Sea is shown to be part of the Great Rift Valley which also includes the deep lakes in eastern Africa. The main issues treated in the lecture include recent scholarship concerning Australopithecines in East Africa and Ethiopia, the long evolution of the hunter-gatherer way of life through Paleolithic and Mesolithic times, and the primary role of women in the domestication of wheat and barley in the "Fertile Crescent."

The lecture emphasizes that there was proto-domestication, i.e., the protection of valuable indigenous species, by many groups on different continents, and that full domestication was pursued only where there were manifest advantages over collecting, as with wheat and barley in the Fertile Crescent, millet along the Yellow River, yams and bananas in South Asia, maize and manioc in Meso-America, and sorghum, millet, and yams in sub-Saharan Africa. To stimulate student reflection on these matters, I ask them to name wild foods they might gather in southern Indiana - -fruits, berries, nuts, roots. Comparable foods in other parts of the world provide important dietary supplements and are appreciated as "hunger foods" exploited when crops fail or in other emergencies.

4. "The 'Secondary' Neolithic: Tigris-Euphrates, Nile, Indus, and Yellow River Valleys" discusses the characteristics of the four great river valley civilizations. Similar developments occurred along the Tigris-Euphrates (from c.4000 B.C.), Nile (from c.3300 B.C.), and Indus (from c.3000 B.C.), the latter two river valleys sharing characteristics derived from the first, including irrigated cultivation of wheat and barley in alluvial soils, the use of draft animals, significant population growth, increasing social specialization, long-distance trade, and state-building.

From c.2400 B.C., the Yellow River was used to irrigate deep and fertile loess soils. In addition to millet, Chinese early cultivated wheat and barley that diffused across Eurasia. The use of animal traction came comparatively late, in approximately the fourth century B.C., but patterns of population growth and social specialization in the Yellow River valley were similar to developments in the other great river valleys.

The Red Sea and Nile waterways linked Egypt from earliest times with the "Land of Punt" (Yemen and Eritrea) and people living along the upper Nile, where Kush developed around 2000 B.C.. African involvement in the Bronze Age remains to be determined: excavations in northern Niger suggest that copper mined in the Air massif from around 2000 B.C. was transported to the Nile valley; and tin was mined in northern Nigeria from an undetermined date by people associated with the Nok culture.

5. "Eurasia to c.500 B.C.; Indo-European Migrations" introduces students to the far-flung migrations of Indo-European speaking groups from the area north of the Black and Caspian seas. "Battle-Axe Folk" moved into western Europe after c.2500 B.C.. Following the development of chariot warfare in Azerbaijan, Kassites conquered Mesopotamia in c.1700 B.C., while Aryans invaded the Indus River valley in c.1500 B.C.. Horse nomads introduced chariotry across Eurasia, reaching the Yellow River valley by c.1500 B.C.. Chariot technology and warfare tactics spread to other groups, including Semitic-speaking Hyksos who conquered the Nile River valley by c.1680 B.C.

Discussion of the Hyksos invasion relates that Egyptians adopted chariot warfare and drove out the Hyksos, then conquered Kush and imposed Egyptian rule for some eight centuries, promoting economic, social, and cultural exchanges the length of the Nile valley.

The last part of the lecture treats the spread of cavalry warfare across Eurasia after c.800 B.C., and includes discussion of the Persian Achaemenian Empire and raids into China by Uralic-Altaic speaking horse nomads - - Huns, Mongols, Turks, and associated groups - - who would menace Eurasian states for the following 2,000 years.

6 "Mediterranean Trade Diasporas: Phoenicians, Greeks, and Romans" begins with the period following the destruction of the Minoan civilization on Crete c.1500 B.C.. Sea raiding associated with the Mycenaean Greeks and the "Peoples of the Sea" which contributed to the downfall of Egypt's New Kingdom. By c.1100 B.C., Phoenicians had established a 3,000 kilometer maritime trade route across the Mediterranean to obtain silver and tin at Cadiz in southern Spain, probably copper at Lixus in northern Morocco which had been mined at Akjoujt in Mauretania, and possibly gold derived from West African deposits. They founded Carthage c.814 B.C. at the strategic juncture of the Mediterranean with the permission of the Berber "landlords" of the area. Their subsequent violations of landlord-stranger reciprocities alienated the Berbers, whose alliance with Rome during the Punic Wars contributed significantly to Carthage's defeat.

From the 8th century B.C., a rival Greek trade diaspora across the northern Mediterranean competed and conflicted with Phoenician commerce. Carthage and other western Phoenican settlements were sporadically cut off from eastern Mediterranean markets and the Phoenician

homeland until the fratricidal Peloponnesian War (431-404 B.C.) diminished Greek naval power, enabling Phoenician mariners once again to range the length of the Mediterranean. The third century B.C. was a period of unrivalled prosperity for Carthage and other Phoenician settlements, until the rising power of Rome led to the disastrous Punic Wars (268-241 B.C.; 219-202 B.C.; 149-146 B.C.). Rome subsequently conquered lands encircling the Mediterranean Sea to establish a "common market" extending from Scotland to the Middle East, with sea and land routes maintained and protected and commerce facilitated by Roman administration, laws, and currency. Besides initiating discussion about trade diasporas and landlord-stranger reciprocities, to be employed in subsequent Africa-related lectures, students learn about Akjoujt's copper mines, West African gold deposits, and Berber chariot routes crossing the Sahara from the 7th(?) to the 3rd(?) centuries B.C., when progressive desiccation of the Sahara ended trans-Saharan links until the 2nd(?) century A.D..

7. "Eurasian Social and Cultural Interchanges" surveys some of the ancient and transcendent cultural influences that have shaped Eurasian societies to the present day. The lecture includes discussion of the Hindu religion and caste system which evolved in India following Aryan settlement in the Indus valley c.1500 B.C.; the teachings of Buddha (d.c.485 B.C.) and the spread of Buddhism along land and sea trade routes linking South and East Asia; the spread of Hellenistic influences during Alexander the Great's Eurasian conquests and afterwards; Chinese social and cultural concepts, notably "tien" and "li," and the enormous influence of the authoritarian teachings of Confucius (c.551-479 B.C.) which from the time of the Han dynasty (202 B.C.-220 A.D.) were incorporated in the imperial examination system that lasted until the fall of the Ch'ing dynasty in 1911.

The diffusion of Judaism to India and China is discussed, and the early spread of Christianity, including missionary efforts as far afield as Ethiopia and western India, is summarized. Comparison is made between the gradual and community-oriented approach undertaken by Christian evangelists working among Germanic groups in the western Roman Empire and the uncompromising individualistic approach of 19th and 20th century western European and American missionaries dispatched to the Americas, Africa, Asia, and the Pacific islands. Questions raised include who/what social groups are more likely to convert to a new

religion or ethos, what is syncreticism, and how "western" must one become to be a Christian?

8. "The Closing of the Ecumene from China to the Roman Empire" constitutes the first of two lectures that focus on trade routes and emphasize longstanding economic, social, and cultural links across Eurasia. Short-range relay commerce in numerous commodities along many trade routes made possible the long-distance trade in luxuries associated with the "Silk Road" exchanges between Han Dynasty China (202 B.C.-220 A.D.) and the Roman Empire. Commerce was facilitated by the deployment of cataphracts - - horses bred large to carry armored warriors - - by the Kushan and Parthian states as defense against raids by Uralic-Altaic speaking horse nomads living in northern grasslands. Social and cultural exchanges are emphasized, particularly the transmission of pandemic diseases across Eurasia and the spread of Buddhism in South and East Asia.

Eurasian commercial exchanges were disrupted from the third century A.D. by the migrations and depredations of Germanic speaking groups and Huns, the latter influenced by a period of climate desiccation that impelled nomadic groups to migrate southward. Long-distance trade did not regain its former importance until the time of the T'ang Dynasty (618-907) and the Ummayad Caliphate (644-750).

9. "The Closing of the Ecumene: Outrigger Adventurers and the Growth of the Indian Ocean Trading Complex" complements the preceding lecture by focusing on the relay and long-distance maritime commerce linking the South China Sea, Indian Ocean, Arabian Sea, Red Sea, and Mediterranean Sea. The first part of the lecture recounts the remarkable voyages of Austronesian speaking mariners. From c.2500 B.C., Indonesians and their Polynesian descendants settled the islands of the Pacific Ocean, diffusing yams, bananas, plantains, coconuts, and other South Asian cultigens. Beginning c.B.C./A.D, Indonesians ventured across the Indian Ocean to trade and settle along the coast of East Africa and on Madagascar. The Asian crops they introduced contributed to a food-producing revolution among Bantu speaking groups living in tropical Africa. Indonesian mariners stimulated trade between the Indian Ocean, Red Sea, and Mediterranean Sea with cargoes of cinnamon,

peppercorns, nutmeg, and other South Asian spices that Arab and Greek traders relayed north to the Roman Empire.

Maritime exchanges linking Eurasia and East Africa are delineated. Ancient Egyptian commerce in the Red Sea was followed by that of Sabaeans who navigated the Red and Arabian seas and developed commercial links south along the East African coast before the Christian era. Greek voyages down the Red Sea date from the time of Alexander the Great (334-323 B.C.), and were followed by Roman trade with the Persian Gulf, India, Burma, and East Africa by the 2nd century A.D. Persian seafarers initiated direct voyages to Guangzhou/Canton in southern China by the 6th century. Meantime, Indian mariners traded westward across the Arabian Sea and eastward to South Asia, diffusing Hinduism and Buddhism and many other traits of Indian civilization. Brief mention is made of the early inhabitants of East Africa, whether Khoisan or Bantu speakers, or both, which discussion is expanded in Lecture 13.

10. "The Era of Muslim Ascendancy" begins with brief discussion of the division of the Roman Empire during the 4th century, the invasions of Germanic groups and Huns and the disintegration of the western Roman Empire during the 5th century, and salient comparisons between western Christian practices and those of Byzantium. Byzantium's protracted conflict with the Sassanian Persian Empire weakened both states prior to the the rise of Islam and Muslim conquests during the 7th and 8th centuries. During the Ummayad (644-744) and Abbasid (744-1055) caliphates there was flourishing trade across Eurasia. The social and cultural patterns of China during the T'ang dynasty (618-907) greatly influenced Japan's dynamic Nara Period (645-784). Africa-related themes include discussion of doctrinal disputes among early Christians: that the Monophysite controversy predisposed the Christians of Egypt, Lebanon, and Syria to accommodate to Muslim invaders in return for religious toleration that enabled the Coptic Church in Egypt to maintain ties with Christians in Ethiopia (see Lecture 13). Discussion of Arab conquest and rule of North Africa emphasizes that Muslims monopolized gold obtained from trans-Saharan trade to the exclusion of Europe, a theme expanded in Lecture 14.

11. "Eurasia c.1000 A.D. to c.1500 A.D.: The Era of Uralic-Altaic Conquests" first discusses Seljuk Turks' expansion into India and the Middle East after c.1000, bringing to an end the Abbasid caliphate in 1055. The suppression of Viking and Magyar attacks enabled western Europeans to initiate the Crusades (1095-1291) that enabled Italians to develop a growing trade with Muslims in the eastern Mediterranean and North Africa. Mongols "unified" Eurasia during the 13th century. Successor states included the Ottoman Empire (1284-1921), Russia (end of Tatar rule in 1480), and the Ming dynasty (1368-1644). Chinese overseas ventures during the Yuan (Mongol) and Ming dynasties culminated with Cheng Ho's two voyages to East Africa between 1417 and 1422.

An expanding Italian trade with North Africa exploited the two centuries of disruption caused by the Banu Hilal following their expulsion from Egypt in 1045. Europe's minting of gold coins and its imports of other African commodities stimulated significant growth in trans-Saharan trade during the time of the Mali and Songhai empires.

12. "The Transmutation of Europe - - and the World" features the economic, social, and cultural changes which occurred in Europe during the Renaissance and Reformation, and how these have had global consequences. Following a review of David Riesman's concepts of tradition- and inner-directed, the lecture surveys some of the far-reaching developments in Europe after c.1,000 A.D. that William McNeill provocatively summarizes in *Rise of the West*, as he delineates the contrarieties, incompatibilities, and polar antitheses built into the fundament of European civilization.

Expanding Mediterranean commerce stimulated the transformation of Renaissance Italy, including new initiatives in banking and finance; the development of lay education in the vernacular, including the introduction of Hindu-Arabic numerals and calculation; town clocks and regular work schedules; and the transformation of art and literature with a humanist outlook. In Italy and elsewhere in Europe these developments contributed to the breakdown of tradition-directed ways of life and to the emergence of inner-directed, achievement-oriented individuals who brought about the development of portrait painting, commemorative statuary, autobiographical literature, and, later, novels exploring individuality and the appreciation of childhood as a discrete experience.

Discussion of the Reformation emphasizes the importance of the printing press in diffusing the Bible and religious literature in vernacular languages, noting that Protestant leaders such as Luther and Zwingli preached that salvation was a matter of the individual's direct relationship with God, without priestly or saintly intermediaries. Protestantism encouraged a complex of values characterized as the work ethic, with individuals striving simultaneously for worldly success and personal salvation.

The last part of the lecture previews the introduction of these social and cultural values to tradition-directed societies world-wide, most notably where they were imposed as part of the colonial experience. That European imperialism contributed to rapid changes in "non-western" societies is counterpointed by reference to unresolved issues in western societies, as reflected in the fragmentation of family and kinship networks and the social and personal traumas associated with "civilization diseases."

13. "East Africa and the Indian Ocean Trading Complex to c.1500" extends previous lectures concerning Indian Ocean commercial networks, the diffusion of cultigens, and other social and cultural exchanges. The lecture recapitulates information about Indonesian, Sabaean, Greek, Roman, Arab, Persian, and Indian seafaring, then focuses on the East African part of the equation: an overview of Bantu migrations; the development of Swahili communities, their links with the Indian Ocean trade complex and with coastwise and interior trade routes; and commerce and state-building in the area between the Limpopo and Zambezi rivers associated with Mapungubwe and Great Zimbabwe.

The expansion of Indian Ocean commercial links is discussed in two periods suggested by B.G. Martin: the (first) Omani Era c.800-1200 and the Indian Era c.1200-1500. During the Omani Era there appears to have been a second wave of Indonesian voyages and migrations to East Africa and Madagascar associated with the Srivijaya Empire (8th-12th centuries), which period was also characterized by growing trade between Arabia and the Comoro Islands and Indian commerce with East Africa. During the Indian Era, Turko-Afghan rulers of the Delhi sultunate (1206-1526) used African infantry combined with Turkish cavalry forces. African slaves were also used as soldiers in Bengal until they revolted in the mid-15th century and their leader founded the "Habshi" dynasty.

The second part of the lecture discusses Ethiopia and the Horn of Africa, treating in sequence Kush, Sabaean trade and settlement in Ethiopia, the development of Axum/Ethiopia and its competition with Kush for the trade of the upper Nile valley; the development of Greek and Roman trade down the Red Sea and the spread of Monophysite Christianity in Ethiopia; and the survival and flowering of Ethiopian civilization following the rise of Islam.

14. "West Africa and trans-Saharan Trade to c.1500" first recapitulates and expands on the discussion in Lecture 3 concerning the domestication of sorghum, millet, and other crops. Copper mining in the Air region of Niger from c.2000 B.C. (smelting from the 8th to the 3rd century B.C.) suggests trade links with the Nile valley, and raises the possibility of tin trade associated with the Nok culture during the same period. Discussion of the Berber horse-chariot and ox-cart routes traversing the Sahara from the 7th(?) to the 3rd(?) centuries B.C. is linked to the development of the Phoenician trade diaspora across the Mediterranean and the founding of settlements that included Lixus/Larache along the Atlantic coast of Morocco. The copper deposits at Akjoujt in Mauretania lie on the western arc of the chariot route linking Morocco with the bend of the Niger. Trans-Saharan commerce probably ceased for several centuries due to the Roman conquest of Carthage (146 B.C.) and the progressive desiccation of the Sahara during the c.300 B.C.-c.300 A.D. arid period.

Iron-working was probably introduced to West Africa during Phoenician times by itinerant blacksmiths from North Africa whose descendants guarded their professional secrets by means of endogamous marriages. The manufacture of iron implements was a major stimulus in the expansion of commercial networks linking West Africa's ecological zones and the growth of such trading communities as Jenne-jeno along the bend of the Niger from the 3rd century B.C.. The development of the West African commercial matrix was prerequisite for the initiation of camel-caravan trade across the Sahara from the 3rd(?) century A.D. as rainfall increased and ecological conditions improved. Landlord-stranger reciprocities facilitated long distance West African coastal, riverine, and overland commerce in such commodities as salt and dried fish from coastal areas; malaguetta pepper collected in the forest zone; kola, iron and iron manufactures from the savanna-woodland zone; and, after c.1000 A.D., cotton cloth produced in the savanna zone. European trade with North Africa, developing in the wake of

the Crusades, increased demand for West African gold, ivory, pepper, and other commodities contributing to the expansion of commercial networks that in turn facilitated the spread of Islam by Mande and Hausa trade diasporas. From the time of Sundiata and the founding of Mali in the 13th(?) century, horse-warriors exercised a major role in state-building, as related in discussion of the shared attributes of such sudanic empires as Mali, Songhai, Kanem-Bornu, and the Hausa states. Final remarks are directed to the development of Ife and Benin and the remarkable art created by Yoruba, Bini, and neighboring peoples.

15. "The Americas to 1492" begins with discussion of the unresolved issue of when hunter-gatherers first crossed the Bering Strait into North America, whether during the time of the Wisconsin glaciation (peak c. 40,000 B.C.), or around 12,000 years ago. I next review and amplify material from Lecture 3 concerning the domestication of maize, manioc, and other American cultigens. These and subsequent developments are discussed in the context of the five historical stages posited by Gordon R. Willey and Philip Phillips with equivalent terms used for other parts of the world: Lithic (= Paleolithic); Archaic (= Mesolithic and Neolithic); Formative; Classic; and Post-Classic.

After relating some of the major developments in Meso-America during the Classic and Post-Classic periods, the last part of the lecture deals with probable and possible contacts between the Americas and other parts of the world prior to Columbus' voyages: Eskimo migrations from c.3,000 B.C.; probable Austronesian contacts to explain the dissemination of one variety of sweet potato across the Pacific; Viking settlements in Greenland and North America from the 10th century until the onset of the "Little Ice Age" in the 14th century; and possible Asian contacts that are tantalizingly depicted in the photographs "Trans-Pacific Riddles" on page 83 of *Ancient America* (*Time-Life* Books, 1967).

16. "The Age of Reconnaissance I" introduces the transitional era which saw an increasingly dominant role exercised by western Europeans in world affairs. McNeill's "three talismans of power" (European warlikeness, augmenting naval and military technology, and acquired resistance to Eurasian epidemic diseases) serve to introduce students to the first phases of European activities in the Atlantic and Indian oceans.

The lecture relates how the Portuguese were compelled to adhere to West African landlord-stranger reciprocities, gained considerable influence over the elites of the Kongo state, and subdued Swahili communities. They gained control over Indian Ocean shipping lanes with vessels equipped with cannon, and seized such strategic bases as Mozambique Island, Socotra Island, Hormuz Island, Goa, and Malacca. Africans played a notable role in Portuguese expansion as seamen and as soldiers in Portuguese garrisons. In contrast to Portuguese naval ascendancy in the Indian Ocean, the powerful Ming Dynasty of China compelled the "ocean-going barbarians" to reside at Macao and submit to regulated trade at Canton.

Lightly-populated and "underdeveloped," Portugal produced few commodities or manufactures desired by African or, especially, Asian societies, and its transitory affluence was derived from plunder, command of sea routes, and control of commodity exchanges previously shared by Swahili, Arab, Persian, Indian, Indonesian, and other seafaring groups. This was later true of Holland, France, and England; not until the 19th century were European products equal or superior to those of South and East Asia.

17. "The Age of Reconnaissance II" begins with Spanish conquests in the Americas and the calamitous consequences of pandemics that decimated Amerindian populations, irrevocably changing the social and cultural fabric of the peoples affected and thereby facilitating the imposition of Spanish rule and Christianity and the widespread adoption of European livestock and crops.

The remainder of the lecture treats European trade and settlement patterns during the 16th, 17th, and 18th centuries, as the Dutch, French, and English challenged the Portuguese and Spanish and competed with each other world-wide. African middlemen welcomed and profited from European competition; the Mughal Empire expanded while European coastal emporia increased in number; the Dutch progressively monopolized and regulated the spice commerce of Indonesia; China closely supervised the activities of European traders and missionaries; and, following a period of relatively unrestricted European access to Japan, the shogunate proscribed Christianity, banished the Portuguese, limited Dutch trade to annual visits to Nagasaki, and in 1637 ordered all Japanese living abroad to return home, instituting a

period of isolation that lasted until the mid 19th century. In discussing each area, specific mention is made of the global dissemination of European, Asian, African, and American cultigens and domestic animals.

18. "Interlocking World Economies: the South Atlantic System" delineates inter-relationships between the populations of four continents. The decimation of AmeriIndian populations caused entrepreneurs to persuade or coerce Europeans to settle in the Americas and to import some ten million captive Africans. West Africans experienced the fateful congruence from the 1630s of rising European demand for slave labor and of drought and famine conditions in West Africa that exacerbated conflicts between groups and contributed to the enslavement of individuals condemned as criminals and deviants. Who was enslaved in African societies and how this occurred is discussed. The final part of the lecture briefly describes the later efforts to suppress the Atlantic slave trade, African labor thereafter remaining in Africa to produce primary products for world markets, a theme developed in Lectures 21 and 22.

19. "The Transformation of World Social and Cultural Patterns I" is the first thematic lecture treating historical trends of surpassing importance in recent centuries and for the foreseeable future. The first lecture emphasizes the progressive and pervasive influence of scientific and technological advances and the adoption of increasingly rational and systematic practices in all aspects of human activity, first in Europe and later in other parts of the world. Examples put forward include the change from the Julian to the Gregorian calendar in 1582; music notation and publication; the development of state bureaucracies and military organizations with their systems and regulations; the elaboration and increasing application of legal codes, including territorial claims by rulers; agricultural innovations and improved stockbreeding; the notion of the "social contract" and the assertion of citizenship, with ramifications for the "age of democratic revolution"; the growth of the factory system and working proletariat, including child labor; and attempts to reconcile science and revealed religion.

Concomitantly, significant exceptions and counter-developments included such emotional and "irrational" manifestations as the growth of fundamentalist religious movements; the espousal of patriotic self-sacrifice on behalf of the nation-state; and the virulent growth of racism,

which latter provided impetus to European imperialism during the last quarter of the 19th century. The lecture concludes with discussion of the pervasive influence of the "idea of progress," both for Europeans and for the peoples they colonized, evangelized, and increasingly influenced in many ways.

20. "The Transformation of World Demographic, Social and Cultural Patterns II" surveys world demographic trends from Neolithic times onwards. Europe experienced significant population increases from c.1000 A.D. until the decades prior to the Black Death pandemic that began during the 1340s. Its population expanded again from the close of the 14th century and continued to accelerate until the last part of the 19th century. The unprecedented population growth promoted European migration and settlement overseas, and contributed to the persecutions of minorities and to the ferocious warfare of the 16th and 17th centuries, particularly that associated with religious disputes.

Demographic statistics for England and Wales exemplify Europe's accelerating population growth during the 19th and 20th centuries: a doubling of population between 1800 and 1850, from 9.0 to 17.9 millions; and almost a second doubling between 1850 and 1900, from 17.9 to 32.5 millions - - which numbers do not include the millions who emigrated to the United States and other parts of the globe during this time. These and other statistics and graphs are used to make a salient point: that imperialism and military superiority enabled Europeans to settle in other parts of the world, opportunities denied Latin Americans, Asians, and Africans as their populations experienced similar demographic growth.

The last part of the lecture addresses current birth and death rates world-wide and considers the social and economic implications of different rates of population growth and distributions between age groups. For example, the aging populations of Holland and Japan are contrasted with the high proportion of children and adolescents in Mexico and Kenya. The lecture concludes with discussion of the accelerating rates of urbanization world-wide, especially in nics and ldcs.

21. "The Age of Imperialism I" recounts European commercial and military expansion from the latter part of the 18th century to the last quarter of the 19th century, focusing on the

following: the East India Company and its increasing control over India's territory and exports; the continuing development of European weaponry and, no less important, of European military organization, drill, and supply systems (expounding on the theme of rational and systematic organization in all aspects of Europeans' lives); the supplanting of Spanish and Portuguese merchants and manufactures in Latin America by those of Britain as a bounty for aiding the independence movements (which discussion serves to introduce core-periphery relationships: exchanges of manufactured goods for primary products and the stifling of industrial development in Latin America); the Opium War and subsequent European extortions of treaty ports and spheres of exploitation in China; France's involvement in Algeria, West Africa, Mexico, and Indo-China; and European shipment of millions of destitute Indian and Chinese "coolies" to exploit resources around the globe. The final part of the lecture discusses Japan's transformation during the Meiji Restoration (1868-1912), which presaged the defeat of Russia in 1904-1905.

22. "The Age of Imperialism II" surveys the European partition of Africa during the last quarter of the 19th century, prefaced by a summary of European motivations and rationales. Superior weaponry combined with use of African auxiliaries enabled Europeans to consolidate hundreds of African polities into some 50 colonies, incorporating, or separating, groups formerly friends, enemies, and unknowns. Africans and other colonized peoples became increasingly linked to European metropoles and world markets and experienced far-reaching social and cultural transformations, just as happened in similar and different ways to Europeans and Americans who characterized these developments as "progress."

The theme of European and American cultural imperialism is delineated through discussion of the "civilizing mission," and includes several passages of Kipling's "White Man's Burden," which is dedicated to Americans and their colonizing role in the Philippines. Kipling's message is reinforced by a quote of General Frederick Funston, who expressed a desire to teach American History at Luzon University after the "pacification": "I'll warrant that the new generation of natives will know better than to get in the way of the bandwagon of Anglo-Saxon progress and decency."

As preparation for this lecture and discussion, students are assigned Chinua Achebe's *Things Fall Apart*, which communicates the confusion and desperation of "non-western" societies attempting to accomodate to the insidious and multi-faceted challenges of European conquest and colonial rule; and a selection from George Orwell's *Burmese Days* which illuminates "the dirty work of empire close-up," including the arrogant racism endured by Asian and African peoples under colonial rule.

23. The lecture title "The World since 1905 I" derives from Japan's defeat of Russia in 1904-1905, a historical turning-point that gave hope to colonized peoples around the globe. The lecture focuses on the experiences of "non-western" peoples, treating parenthetically developments in Europe and America. The nature of colonial rule is described: Africans, Asians, Latin Americans, and Pacific islanders were compelled to produce primary products by means of taxation and forced labor schemes, coerced as "target laborers" to separate from their families and kin. These migrants adapted by following the leadership of experienced and astute head-men and women and by forming voluntary associations that were the precursors of labor unions and political parties.

Labor migrants communicated much of what they experienced and learned to relatives and friends in their home areas, contributing to many far-reaching changes. A few, the future "new elite," received primary (rarely secondary) education in missionary or government schools, and were accorded auxiliary positions in schools, colonial administrations, and business enterprises. Members of this new elite, together with labor leaders and urban head-men and -women, were to provide leadership for the liberation movements after the colonial powers were fatally weakened by World War II.

The last part of the lecture focuses on developments in Asia: Japan's defeat of Russia in 1904-1905, which shocked Europeans and galvanized colonized peoples; China's 1911 revolution and the chaotic conditions following which were compounded by the Japanese invasion in the 1930s; and political movements in India up to World War II. The onset of World War II is discussed in the context of the enormous costs of World War I and the subsequent World Depression, which caused many Europeans to submit to totalitarian

governments imposing unprecedented government intervention in economic, social, and personal spheres.

24. "The World since 1905 II" covers the period from World War II to the present, again focusing on non-western peoples. The first part of the lecture recounts the strategies and successes of liberation movements after World War II, beginning in Asia with the independence of the Philippines in 1946 and of India and Pakistan in 1947, followed by other Asian countries (with exceptions); North African countries during the 1950s (though not Algeria); and, lastly, sub-Saharan African countries in the 1960s and 1970s (with exceptions). Attention is given to the characteristics of the new elite which led the liberation movements, notably their espousal of "modernization" and the "idea of progress" and promises to implement rapid economic development, not a return to the "traditional" circumstances existing prior to the imposition of colonial rule.

The last part of the lecture describes the continuation of core-periphery relationships after independence, discussing how the former colonies remain linked to former metropoles and world markets as producers of primary products and purchasers of manufactured goods. The five-yearly renewals of the convention between members of the European Community (EC) and the 60-plus members of the Atlantic, Pacific, and Caribbean (ACP) countries is presented as a case-study in modern world inter-relationships, including the decline of primary product prices in the 1960s, the dramatic rise of petroleum prices in the 1970s, and the ensuing world depression. Concluding remarks refer to other major world economic relationships, including those between the United States and Latin America, Japan with South Asia, and the former Soviet Union and Eastern Europe, with speculation regarding future developments.

25. "The Nature of 'Underdevelopment' I" is the first of two lecture-discussions highlighting core elements of the course. Before the class meeting I hand out a number of colorful travel advertisements taken from such magazines as the *New Yorker*, then begin discussion by asking students what is shown and what is not shown in the photographs depicting attractive couples at beaches and resorts in lush tropical countries. Discussion elicits appreciation of the advertising phantasmagoria in which the local inhabitants seldom intrude and then only as

compliant waiters, souvenir shopkeepers, and the like. What is not depicted or mentioned are the prevailing circumstances in most such countries, including widespread poverty and urban unemployment, high birth and death rates, and other attributes characteristic of ldcs.

I focus discussion by writing the headings "economic," "social (including demographic)," and "cultural" on the blackboard and record students' contributions about the attributes of ldcs. This approach involves a class in a way no lecture can, giving students the opportunity to draw on their course readings and research papers on ldcs. I add comments or ask follow-up questions, such as "what is the discipline of 'economics' all about?"; "what is poverty?" "what is 'capital'?" Comments on students' listings of cultural attributes includes perspectives on different societies' attitudes regarding the allocation of time for work and leisure; large families vs small families; sharing vs. frugality in gaining social approbation; and nepotism vs. close and dependable kinship networks.

26. "The Nature of 'Underdevelopment' II" begins with a review of the principal economic, social, and cultural characteristics of ldcs previously discussed, then adds a new category to the blackboard: "Strategies for Development: How Does One Go About 'Developing' a 'Less Developed Country'?". I begin by emphasizing that these are relative terms, that there are many "underdeveloped" areas in "developed" countries, including the United States, and that the principal concern of economists associated with development plans is to increase productivity so that people will have a greater range of opportunities and satisfactions.

The lecture-discussion which follows is keyed to terms listed on the blackboard: for example, that "plans" involve a government making economic decisions instead of leaving them to private entrepreneurs, noting that important data are often unavailable or unreliable; that there are critical shortages of skilled personnel to implement such plans; and that women have generally been ignored or marginalized in drafting plans, despite their often leading role in agriculture.

Regarding grants and loans to ldcs, I ask which "developed" countries contribute, and why? I explain the concept of "comparative advantage" vis-a-vis the "real world" of protected markets despite GATT initiatives, and relate the advantages and disadvantages of marketing agreements such as OPEC and failed coffee and tin arrangements, also the goals and

experiences to date of economic communities such as ASEAN, ECOWAS, and SADCC. Research for their papers prepares students to discuss the economic and social ramifications of the "Green Revolution," including the consequences of high oil prices in the 1970s and reduced prices for primary products in the 1980s. They also know salient issues involved in the "North-South Dialogue" and the "Law of the Sea" negotiations.

My final remarks address some of the advantages and disadvantages for ldcs and nics in attracting multi-national corporations as a means of obtaining investments and new technology. Regarding the issue of industrial development, I offer Denmark, New Zealand, and Malaysia as countries that have achieved high living standards through producing primary products.

27. "Contemporary World Political, Economic, and Social Relationships" is generally treated as an extension of the preceding two lecture-discussions, or may repeat the format of the second course meeting and give students the opportunity to discuss leading contemporary and future world trends as they now perceive them. Comments from students are considerably more informed and sophisticated than at the beginning of the course. At an appropriate opportunity, I raise the questions, "Should people in ldcs become more like us?" "What types of things might they borrow, adapt, or reject?" That there can be no conclusive answers is to communicate that, more than most academic undertakings, a world history course is a departure, not an arrival.

Once world history perspectives are implanted they must be expanded and deepened by individuals committed to continuing self-education. The professional advantages are manifest for individuals living in an increasingly integrated and competitive world.

Concluding remarks. The opening passages of this paper allude to my experiences in Korea, that when I arrived in 1954 I was unprepared by my education - - primary, secondary, and college - - to understand much about countries and cultures other than my own. American educational systems have been lamentably slow to adapt to a rapidly changing world. The findings of the American Council on Education in 1977 that only 3% of American undergraduates were enrolled in any course concerned with international affairs or with

foreign peoples and cultures, and that fewer than 5% of individuals preparing to teach kindergarten through 12th grade had any exposure to international studies or training, indicated that Americans will long remain poorly informed compared to peers educated in other countries. Although there have been significant improvement in media coverage of world affairs since the 1970s, curricular requirements at schools, colleges, and universities remain largely unchanged, even as the teachers and students increasingly participate in a growing number of global linkages.

There is no one way to introduce students to world history perspectives, and the most suitable approach will always be what works best for a specific teacher and a given class. All of us who teach World History are learning on the job, preparing ourselves to teach courses we were never offered in college and trying to acquire knowledge, perspectives, and insights we were never taught. Improving communications between teachers is crucially important. In 1982, Ross Dunn and Kevin Reilly took the initiative of founding the World History Association, and the meetings and conferences sponsored by the WHA and its regional affiliates, together with the *Bulletin* edited by Raymond Lorantas, have promoted communication between teachers in North America. In 1990, the founding of the *Journal of World History* edited by Jerry Bentley provided a global forum. The 1990s will show the extent to which those of us committed to World History perspectives can continue these advances in teaching, research, and publication.

I am greatly indebted to E.C. Rivron for assistance preparing the paper. Information, ideas, and organizing principles are derived over many years from many sources and individuals. For amplification of arguments and perspectives, and for bibliographical notes, see the essays in my *Themes in African and World History* (Indiana University African Studies Program Publication Series, Bloomington, Indiana, rev. ed., 1983) and "An Undergraduate World History Curriculum for the Twenty-First Century," *Journal of World History* 2, 1 (1991), 65-79.

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Themes in World History

Mr. Brooks

All books, xerox, and videotapes are available at Undergraduate Reserve, including the McNeill textbook.

McNeill, W., *A World History* (C.U.P., 2nd ed. with maps, 1971 is preferable to 3rd ed., 1979) D21 M175

World Map, *National Geographic Magazine* (December 1988) try to find the December 1981 map; it is out of print but try your family garage and second-hand bookstores

Hammond Comparative World Atlas

The Economist is *recommended* reading for the course. Current (via air mail) issues are available at the Periodical Room of the Library and the School of Business Library. (Note that student and faculty subscriptions are half -price.)

There will be a practice map quiz on _____, a mini-exam on ___ 10% of grade, a midterm examination on_____ 35%, a second mini-exam on _____ 10%, and a final examination on _____ 45%. Undergraduates are responsible for a short paper analyzing a "less-developed" country. Graduate students have the option of a term paper or preparing a lesson plan incorporating a World History topic. Papers are due on _____.

World outline maps (Denoyer-Geppert #24099 or #25099 or Rand McNally Robinson Projection) are available at the bookstore. Bring a map to class for the practice map quiz on _____, and for each examination. You will be tested from the following list. Not all the following are on the map handout, which is intended *only as a guide*. Use large scale maps in atlases in the Library Reference Room to ensure precise locations. You are also responsible for knowing the world's principal ecological areas depicted in the Physical Environment Map at the back of McNeill, *A World History* (lst and 2nd editions only).

OCEANS AND SEAS

Black	Adriatic	Baltic	Persian Gulf
South China	Aegean	Arabian	Red
Indian	Caspian	Yellow	

ARCHIPELAGOES AND ISLANDS

Ceylon (Sri Lanka)	Moçambique	Crete	Arguim (Cape Blanco)
Cyprus	Sao Tome	Sicily	Singapore
Philippines	Kilwa (Tanzania)	Madagascar	Fiji
Sumatra	Canary	Socotra	Madeira
Zanzibar	Hong Kong	Balearic	Taiwan/Formosa
Cape Verde	Comoro	Macao	Hormuz

RIVERS

Amazon	Ganges	Nile	Indus
Yellow/Hwang Ho	Niger	Congo/Zaire	Yangtze
Zambezi	Rhine	Danube	Senegal
Jaxartes/Syr-Darya			

COLD OCEAN CURRENTS

Labrador	Canary	Benguela	Humboldt (Peru)

CITIES

London	Benin	Goa	Florence
Rome	Calcutta	Vienna	Nara
Carthage	Kano	Nagasaki	Hamburg
Alexandria	Tokyo	Paris	Genoa
Athens	Singapore	Ceuta	Delhi
Baghdad	Venice	Damascus	Timbuctu
Jerusalem	Moscow	Kiev	Cadiz

Mecca	Sofia	Marseille	Acapulco
Mexico City	Manila	Malacca	Elmina (Ghana)
Axum (Ethiopia)	Canton/Guangzhou	Meroe (Sudan)	Malindi (Kenya)
Istanbul/Constantinople		Lixus/Larache	Lepcis/Leptis
Peking/Beijing			

PLACE NAMES

Pyrennes Mountains	Macedonia	Mayan Territory	Gibraltar
Balkans	Inca Empire	Fertile Crescent	Sahara
Cape of Good Hope	Ethiopia	Cape Horn	Straits of Malacca
Benin Empire (West Africa)		Aztec Empire	Hong Kong
Ghana, Mali, & Songhai Empires (West Africa)			Aragon
Phoenicia	Kongo Empire (West-Central Africa)		Castile
Peru	Lake Turkana (NE Africa)		Mongolia
Caucasus	Kush (Nile Valley)	Great Zimbabwe	Bering Strait
Akjoujt (Mauritania)			

Lectures and Assignments

It is *imperative* that you read the assignments *before* class to understand fully the lectures and participate intelligently in the discussion periods. If you are not prepared to comply with this prerequisite you should withdraw from the course.

The *National Geographic*. *Scientific American*, and *Atlantic Monthly* are held in the Undergraduate Library on the same floor as the Reserve Room. See File A (four file cabinets) and File B (ask at desk) for other journal articles. * items are recommended for browsing; the illustrations will considerably enhance your understanding of assigned readings. Most assignments are relatively short to allow time for research and writing the very important term paper. Likewise, plan ahead to complete the insightful and interesting novels listed in the "Era of Imperialism" and "World Since 1900" assignments.

Assignments

Introduction to the course

The Contemporary--and Future--World

Linton, R., "One Hundred Per Cent American," *The American Mercury*, Vol.40 (1937), 427-429. File A.

Fuller, R.B., "Remapping our World," *Today's Education* L13 NI65 U (Nov.-Dec. 1974), 40-44; 107-110. File B

Caiden, N. and Wildavsky, A., *Planning and Budgeting in Poor Countries*, "Prologue" (i-iv). HC 59.7 C28

Garreau, J., *The Nine Nations of North America*, 1-13, and maps following p. 204. E38 C37

Paleolithic Times to the Neolithic 'Evolution'

McNeill, *World History*, chapter 1

The 'Secondary' Neolithic: Tigris-Euphrates, Nile, Indus, & Yellow River Valleys

McNeill, chapter 2

Davidson, B., *African Kingdoms*, (Time-Life) 33-57, 960 DAV (shelved after Z)

*Casson, L., *Ancient Egypt*, (Time-Life) DT60 C34

Indo-European and Austronesian Migrations

McNeill, chapters 3, 4

Emory, C. and D. Lewis, *National Geographic*, G1 N2 (U) 146, (December 1974), 732-745; 747-778, File A

Three Mediterranean Trade Diasporas: Phoenicians, Greeks, and Romans

McNeill, chapters 5, 8,&9

*Bowra, C.M., *Classical Greece*, (Time-Life), DF78.B78

*Hadas, H., *Imperial Rome*, (Time-Life), DG 272.H12

*McEvedy, C., *The Penguin Atlas of Ancient History* G1033.M142

Eurasian Social and Cultural Interchanges

McNeill, chapters 6, 10

**India*, (Time-Life) chapter 2

The Closing of the Ecumene

McNeill, chapter 11, 12

*Wolpert, S., *India*, 35-46, DS436.W86

The Era of Muslim and Chinese Ascendancy

McNeill, chapters 13, 14

*Abdul-Rauf, N, "Pilgrimage to Mecca", *National Geoographic*, (November 1978) 573-607, G1 N2 (U)

*Simons, G., *Barbarian Europe*, (Time-Life), D117.S612

*Sherrard, P., *Byzantium*, (Time-Life), DF521.S55

*Stewart, D., *Early Islam*. (Time-Life), D199.3 S85

Eurasia during the Era of Uralic-Altaic Conquests

McNeill, chapters 15, 16

*Jordan, R.P., "Viking Trail East, " *National Geographic*, (March 1985), 278-317 G1 N2 (U)

*Edwards, H., "When the Moguls Ruled India," *National Geographic*, (April 1985), 462-493 61 N2 (U)

*Abercrombie, T.J., Ibn Battuta, "Prince of Travelers," *National Geographic* (December 1991), 2-49.

The Transmutation of Europe--and the World

McNeill, chapter 19

Riesman, D., *et alii*, *The Lonely Crowd*, 11-36. BF755.A5 R5

*Hale, John R., *The Renaissance*, (Time-Life), DG533.H16

*Simon, E., *The Reformation*. (Time-Life), BR305.2.S58

East Africa and the Indian Ocean Trading Complex to c. 1500

Davidson, B., *African Kingdoms*, (Time-Life), 87-95; 129-141; 178-181, 960 DAV (Shelved after Z)

*Davidson, B., *The Story of Africa*, DT20.D32 1984

*Garlake, P., *The Kingdoms of Africa*, DT14.G38 1990

West Africa and trans-Saharan Trade to c.1500

Davidson, B., *African Kingdoms*, (Time-Life), 43-57 ("The Oldest Africans"), 79-93. ("Merchant Empires") 102-109 ("Forest Kingdoms") 960 DAV (Shelved after Z).

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Indiana University Mr. Brooks

B391

World History

Undergraduate Student Papers

Undergraduates are responsible for a three (only!) page double-spaced paper describing a "less-developed" country. Answer as many of the following, questions as you can; if information is not available explain why. Obtain the latest data possible, and cite your sources in social science style, e.g., consult the *American Anthropologist* (GN1 .A5) and xerox several pages for reference. List references cited on page 4 of your paper (with the library call numbers). Include a xeroxed map as page 5. *Papers that do not adhere to instructions will be returned for revisions.*

When did the country become independent?

What form of government did it have at independence? Now?

Who/what ethnic group, social groups, economic interests, control the government, armed forces, religious and educational institutions?

What are the country's principal exports and imports? With which countries? Total amounts ($) and %'s.

Who owns the principal business enterprises: mines, plantations, industries,commercial firms, etc.?

Does the country belong to a marketing arrangement for its primary product(s)?

What were the consequences of the "Green Revolution"?

What were the consequences of the OPEC price increases? of decreases?

Role in the North-South dialogue?

What is the amount of indebtedness and to whom is it owed? $ and % of nation's annual budget?

Foreign Aid: from which countries? How much ($)? % of government budget?

Population and rate of population increase? % living in which urban centers of over 100,000 population?

Selection of countries will be made following discussion of the project during the third week of class.

Begin your research by reading encyclopedia articles on your country and reports in *The Economist H1 E22* (U) for the past twelve months. Current issues of *The Economist* are kept behind the counter in the Periodicals Reading Room; ask the librarian on duty. *Facts on File* AG5 F159 (U), *The Statesman's Yearbook* AY754 S7 (U), *World Almanac and Book of Facts* AY67 N5W9 (U),; Author S. Banks, *Political Handbook of the World* (annual) JF37.P7 Ref., and U.S. Department of State *Background Notes* are useful for statistics and specific facts. Consult InfoTrac data base for assistance regarding journals and magazines and the Subject Index files in the Graduate side of the Library. Look for recently published general studies. The Economist Intelligence Unit, *Country Profiles* (Business/SPEA Library) and *USFI Reports* (Universities Field Staff International) are excellent sources for many countries.

A preliminary bibliography (one page) is due on_____. Papers are due ___; late papers will be penalized. Make two copies of your paper keeping one for reference. When I return the first copy, give me your second copy. Keep your xerox and notes to help prepare for a final exam question on "ldcs."

World History

Graduate Student Papers

Graduate students have three options on papers, depending on goals and interests.

(1) Graduate students intending to teach World History at the college or high school level are encouraged to prepare a lecture outline on a subject of special interest. The topic must incorporate a large geographical area and/or time period, or a world trend or theme, such as the lectures for this course. Papers should be *five* double-spaced pages maximum and include the following: an outline of the main points of the lecture on the first page; discussion of the main points on the following three pages citing the sources for your statements fuse social science style, e.g., consult the *American Anthropologist* and xerox several pages for reference) (GNI.A5); and page five should list references cited--no more than five sources, the most valuable sources you found. The objective of the paper is to identify the *most important* statements you can make about the topic you have chosen: statements that organize, describe, and highlight the significance of your topic. Include no more than five xerox pages of *maps, charts, graphs, films, videos,* etc., you would use in a lecture presentation. Include the sources and page numbers for the xerox pages you submit.

(2) Graduate students may prepare ten page double-spaced term papers on major groupings of "less-developed" countries in Africa, Asia, and Latin America, describing their inter-relationships, e.g., the ACP (African, Caribbean, and

Pacific) countries associated with the European Economic Community, the Andean Pact countries in Latin America, and the ASEAN countries.

(3) Combine (1) and (2), following instructions for (1).

Consult with the instructor concerning your interests and preferences. Topics should be approved by the instructor by ___. Prepare a preliminary outline and 3 X 5 bibliography cards by _____. Papers are due _____; late papers will be penalized. Submit two copies; the original will be returned to you.

Note: Graduate Students are also responsible for learning about a selected "less-developed country" (the Undergraduate project), but not for submitting the 3-page paper.

PART TWO: Lesson Plans

Introduction by Heidi Roupp

Lesson Plans by the participants of the Aspen World History Conference 1992

INTRODUCTION TO PART TWO: Lesson Plans

by

Heidi Roupp

Starting around the world through time, World History students cross a bridge from the classroom into the larger world with their teacher as the tour guide. The teacher maps the class itinerary into a world of endless diversity and gives each student a guidebook of essentials to make the journey intelligible. Along the way the teacher serves the travelers as troubadour, story teller, coach, historian, performer, counselor and friend.

As Professor Brooks lectured, institute participants discussed the content and designed lessons for their own students to "bridge the gap" between classroom and the world. The following lessons are the results of the Aspen Institute program. The structure of the lesson outlines which follow is the same as that used by the Woodrow Wilson Foundation for the summer world history program at Princeton.

Introduction

Student Objectives

Required Time

Grade Level

World History Skills and Concepts

Materials Needed

Teaching Strategies and Procedures

How Is the Lesson Integrated into the Curriculum that Precedes and Follows It?

The lessons are cross referenced with Professor Brooks' lectures.

1. "Introduction to the Course"

The Ethnocentrism of Time

INTRODUCTION: Passage of time is conceptualized quite differently from one society to the next. Before the modern era, time was more than an event; Time was related to the repeating rhythm of the universe. Hindus saw time as infinite, a never ending cycle of creation and destruction. Recording a particular event in human history had less importance than the transmigration of the soul from one life to another. Chinese historians interpreted time as a dynastic cycle circling from the beginning of the dynasty to its ruin and around to the formation of a new dynasty. Europeans designed mechanical watches as circles with the hands indicating a progression of numbers in a repeating rhythm. New digital watches break that tradition. Numbers register the moment. Digital time has no visual link to the past.

Americans regard time as a material commodity. We earn it, spend it, save it, and waste it. Time is divided into compartments with one thing at a time. Advance notice is considered lead time. Competent Americans manage time. How very different is American time by appointment from that of Islamic time when the day is measured by calls to prayer, each day a repeating prayer cycle.

Rather than a repeating cycle or an infinite rhythm, when Americans visualize history, it is a line which stretches from the past to the present. The Vietnam Memorial is a ribbon of marble extending out of the earth in a long black time line. It has become a national shrine rather than a memorial because it ties us with the past. Our reflections appear in that black marble along with the names of the dead symbolizing our personal connection with the past. The Vietnam shrine dispenses a potent antidote to those suffering from the historical amnesia of digital time.

REQUIRED TIME: Two class periods

GRADE LEVEL: Elementary, Secondary and College

MATERIALS NEEDED: Textbooks, encyclopedias, almanacs

STUDENT OBJECTIVES:

1. Students will consider ethnocentrism as it relates to World History.
2. Students will use group discussion and critical thinking skills to analyze and evaluate historical events.
3. Students will understand the process of studying World History as a macro-history.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will develop an awareness of ethnocentrism.
2. Students will understand the relationship of world view and time.
3. Students will be introduced to the process of writing World History.

TEACHING STRATEGIES AND PROCEDURES:

Introduction- Day One

Geologic Time: Have students stand and stretch out their arms. This stretch represents history from the formation of the earth to the development of single cell organisms, to fish, to flowers, to the first humans on earth. The index fingernail depicts the amount of time humans have been on this planet in proportion to the long stretch of earth history. The very end of that fingernail, the part actually separated from the finger tip, represents the fragment of earth history recorded by humans.

Recorded Time: How humans perceive time and record it reflects the society's orientation to time as surely as maps reflect a cultural orientation to place. Explain the Chinese interpretation of history as a dynastic cycle determined by the Mandate from Heaven (See Burton F. Beers, *World History: Patterns of Civilization* for a diagram of the dynastic cycle). If human time is recorded as the events occurring during the lives of rulers within a dynasty, granted a mandate of the gods to rule, how might the history of a dynasty be recorded? What kinds of information might be included by Chinese court historians writing about the end of the previous dynasty? Why would information concerning an emperor's virtues and wisdom, such as the accounts of K'ang-hsi, be important information to include in a dynastic history? How might a dynastic history differ from information in American histories about events during the term of an American President?

Explain the Hindu concept of the infinite nature of time, a never ending cycle of creation and destruction. How might a history written by an individual with the belief that life is part of a larger cycle of birth, life, death, and rebirth differ from one written by an individual with the belief that life is finite?

Next have students analyze the design of an appointment notebook. You might ask students why notebooks are organized the way they are or why these notebooks are considered by some to be an essential part of American daily life. Encourage students to question how Americans perceive time and record it (students may wish to contrast television and newspaper "news" with accounts in their textbooks.)

STUDENT ASSIGNMENT: Using the American notion of history as a series of events, design a timeline beginning with your birthdate and ending with the present day. Identify ten world events of global importance during your life. (Have almanacs available for students)

Day Two:

Begin by asking the class to determine selection criteria to prepare a master list of the ten most significant global events during their lives. Divide the class into small groups to discuss individual timelines and prepare a group timeline based upon the criteria established by the class. A member of each group should record these lists on the board. The task of the class is to select the final list of ten events and a prepare a rationale for each of the ten choices.

Possible questions for the debriefing might include the following:

1. Do all events become history?
2. What criteria should world historians use to select events to become World History?
3. How is the task of the world historian different from that of an American historian? Explain.
4. How would this assignment differ with a different world view, a different perception of time?

Have students write their conclusions in their notebooks.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT? This lesson follows an introduction to world geography and introduces the study of World History. Suggestions for follow-up include the following activities.

Students can conduct interviews of people over 21 and younger than themselves about the 10 global events the class selected. How does the selection and interpretation of events vary between generations?

Using the same process, students can conduct interviews with immigrants. How does the selection and interpretation of events vary between nationalities?

Follow this lesson with a class discussion about the notion of progress in history.

SOURCES

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Heidi Roupp

Aspen High School

2. "The Contemporary and Future World"

The Contemporary and Future World

INTRODUCTION: Very few students in the high school and early undergraduate years have a full appreciation for the scope of the world. Views on geography, people, religion, and culture are often ethnocentric and therefore, limited. Have the class break into groups of 5 (or so) and formulate a list of 5-10 "Important Trends" in world events. Have one spokesperson list these trends and explain the 2 most important ones aloud. For more "youthful" groups, a limited list may present you the opportunity to present wider themes which you might pursue in the course. The wider the age range, the wider the perspective on these "Trends."

Some of the more interesting topics to start out with are:

1. Increased impact of communications on world events.
2. Technology in developed, developing, and undeveloped countries.
3. Population growth.
4. The evolution of trade and its world impact.
5. WATER and the importance of seas.
6. The impact of the "Green Revolution" worldwide.
7. Geography, that is, the changing political face of the world. (Baltic States)

STUDENT OBJECTIVES:

1. Students will understand the importance of reading the daily newspaper as well as journals and magazines.
2. Students will understand the nature of "centrisms" and be aware that the world, and the events which shape it, are complex and cover many topics.(diversity and multiple causation).

REQUIRED TIME: One Class Period

GRADE LEVEL: Middle School, High School, Undergraduate.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will understand the complexity of the "Contemporary World."

2. "The Contemporary and Future World"

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2. Students will understand the nature of "centrisms" and be aware that the world, and the events which shape it, are complex and cover many topics.(diversity and multiple causation).

REQUIRED TIME: One Class Period

GRADE LEVEL: Middle School, High School, Undergraduate.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will understand the complexity of the "Contemporary World."

2. Students will formulate their own views on "Important World Trends."

TEACHING STRATEGIES:

1. Introduce a world trend through your experiences..
2. Group methods during this early lesson may help break the ice and begin the student familiarity process.
3. Allow one student per group to explain their group findings. This places a value on student opinion and allows the students to hear where the rest of the group is "coming from."

MATERIALS NEEDED:

1. Chalkboard or Overhead projector.(for lists)
2. A few preferred journals (*The Economist, Journal of Modern History*, etc.) These will reflect your personal interests or the nature of your course.
3. Current newspaper clippings which reflect possible "World Trends."

PROCEDURE:

1. Begin class by completing your personal introduction and describe a "World Trend" based on your experience. Introduce the broad nature of World History in this way.
2. Break the class into groups of 5-7 people (if class size allows) and give then 10-15 minutes to list 5-10 trends that they see as important to the world as a whole.
3. Have a spokesperson read the list and explain the group stance on the two most important trends.
4. Use the "Trend List" to introduce your course themes. If your themes are not all exposed by this session, list your own important trend which is related to the undiscovered theme.
5. Don't forget to use this time to get to know your class, the students' names, their views, and their opinions. Don't close your mind to a new "trend" or "theme" which might surface during this lesson.
6. Introduce the next lesson before the end of the session and verify the reading assignment.

3. "Paleolithic Times to the Neolithic 'Evolution'"

Neolithic People Learning To Farm: Transition from Hunting and Gathering to Herding and Farming

INTRODUCTION: Knowledge of Paleolithic hunter-gatherers comes from their technology, art, and composite remains. We know that they lived in small groups, used fire, and developed some type of language.

During the Neolithic Age, hunting and gathering gave way to farming and herding. New, more settled ways of living required new technologies, and an increase in the food supply resulted in a growth in world population. Farming proved to be an efficient way of providing food for an expanding population.

STUDENT OBJECTIVES:

1) Students will explain why farming and the domestication of animals began and why sometimes people remained gatherers and hunters.
2) Students will describe how geography influenced the location of the first farming villages.
3) Students will identify the technological needs of Neolithic people.
4) Students will identify the changes in the economies associated with the shift.

REQUIRED TIME: Two class periods

GRADE LEVEL: High School World History

TEACHING STRATEGIES:

1) Discussion: The origins of farming
2) Geographic Themes: Physical characteristics needed for farming to develop
3) Brainstorming: Technological needs for Neolithic people
4) Comparing and contrasting hunting and gathering to Neolithic farming economics

PROCEDURE:

Day one

1) Discuss the seed and tuber theories of agriculture. Women may have been the first farmers. Over time, their small fields became more and more important for a groups' survival. Farming proved to be an efficient way of producing food for an expanding population.
2) The first farming villages required special environments. Ask students to speculate what features a suitable environment would have consisted of. Jarmo was located along the bend of a small stream.
3) Discuss the locations of the first four river valley civilizations. Divide the students into four groups; assigning each group one specific location.
4) Have the students locate their river valley and discuss the changes a farming civilization would cause. Have them come up with new technology that would be needed to improve their lives.

Day Two

1) Each group will explain the beginnings of their civilizations and discuss their plans to the class. Encourage the idea of needs for irrigation, government, specialized labor, trade, written communication (records), religion, etc.
2) Each student will discuss another process that might have similar importance. They should also identify what in modern society might be most useful to them.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PROCEEDS AND FOLLOWS IT:

This lesson will follow the unit on Prehistoric Civilization. I like to close with a video on *Clan of the Cave Bear* I feel this helps to show a linear development of humans.

SOURCES:

World History Perspectives on the Past ; D C Heath

History and Life: The World and Its People: Scott Foresman

Clan of the Cave Bear

Linda Simonsen

Superior High School

4. "The 'Secondary' Neolithic:Tigris-Euphrates, Nile, Indus, and Yellow River Valleys"

Cradles of Civilization: A Horizontal Overview

INTRODUCTION: Cities and civilizations developed at different times in different parts of the world. Many of the earliest civilizations had one thing in common however. They grew out of agricultural settlements in river valleys, first in the Tigris-Euphrates river valleys in the Fertile Crescent/Mesopotamia, soon thereafter in the Nile river valley of Egypt, and again later in the Indus river valley of the South Asia subcontinent and in the Huang He/Yellow river valley in China. These cradle civilizations provide important examples of how human-environment interaction, key ideas, and economic developments shaped the development of civilization.

STUDENT OBJECTIVES:

1. Students will understand the commonalities and similarities shared by the earliest civilizations-a horizonal world.
2. Students will gain a familiarity with a world map and the locations of the earliest civilizations.
3. Students will learn the classic components of any civilization/cities, complex religions, well-organized governments, specialized occupations, social classes, and a system of keeping records.
4. Students will learn the role of geography in the development of the earliest civilizations.

REQUIRED TIME: 4 to 5 days

GRADE LEVEL: Middle School and High School.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will learn a basic overview of these civilization components as they relate to the first/cradle civilizations in North Africa, Middle East, Asia and the Americas.

2. Students will better appreciate how much alike, rather than different, the beginning civilized foundations were and that the basic foundations did not emanate only from Mesopotamia but from around the globe.

TEACHING STRATEGIES:

1. Students will read handout article, "One Hundred Percent American," to begin to "soften" their ethnocentrism.
2. Students will read introductory material in their textbooks.
3. Students will complete do geography skills worksheets.
4. Students will locate "Cradle Civilization" on the world map to gain a more horizonal perspective.
5. If time permits, students will read and discuss selected excerpts from *Treasures of the World, Literature and Source Readings for World History*: 2A, 2B, 3B, 7A, 7B, 8A.
6. Students will view video, "Legacy."

PROCEDURE: Students will begin with a horizontal overview of the cradles of civilization around the world from 4000 B.C. to 200 B.C. They will study the tools of civilization and diffusion between early civilizations through trade and war using the following information and the video series "Legacy," a six hour documentary on the urban civilizations born in Iraq, Egypt, India, China, and Latin America.

I. The Ancient Middle East/Fertile Crescent/Southwest Asia

A. Geographic Setting

1. Arc from Persian Gulf to Mediterranean Sea: a natural "crossroads of the world," the diversity of people, barriers to unity, but vital to exchange of ideas.
2. Earliest civilization developed in valleys of the Tigris and Euphrates rivers where there was unpredictable, sometimes destructive flooding.

B. Sumerian Civilization (4000-2500 B.C.)

1. Pastoralists - need to control flooding and to clear land for farming - a dozen fair-sized cities.
2. City-state controlled life within and surrounding the countryside, independent of others.

3. Farmers; irrigation = surplus; others specialize, artisan trade resulted in a need to record transactions. Cuneiform (not deciphered until 1840s, Iran. Behistun Rock); brought diffusion of ideas.
4. Religion -- important; priests may have controlled earliest governments, knew how to keep gods happy; ziggurat, pessimistic in attitude about the many, punishing gods/polytheistic and did not believe in a happy afterlife; as revealed in Babylonian, *Epic of Gilgamesh*, one of the earliest literary works.
5. Many other achievements: invented the wheel, developed mathematics to survey land and set boundaries, system of counting based on 60-second minute and 60-minute hour.

C. Blending cultures and rise of Empires

1. Babylonians - Hammurabi's code mostly of Sumerian laws, draconian and "eye for an eye."
2. Hittites (1600-1200 B.C.) from Asia Minor; conquered Babylonians; first to use iron; an empire that spanned Asia Minor, Syria and parts of Mesopotamia; further diffusion.
3. Assyrians (750-605 B.C.) Mesopotamian people, brutal conquerors; established well-organized, military empire connected by government-patrolled roads and postal system; ruler, Ashurbanipal, collected about 2,000 cuneiform tablets, preserving knowledge of ancient Mesopotamia.
4. Chaldeans (descendants of Babylonians, 612-539 B.C.) conquered Assyrians; Hanging Gardens of Babylon; astronomy and astrology.
5. Persians (500-330 B.C.) from Central Asia conquered and united from Nile to the Indus River by improving Assyrian-style government, communication (pony express), cooperation and toleration; conquered by Alexander the Great, 330 B.C.; adopted a "good overcomes evil" religion - Zoroastrianism; 200 years of relative peace preserved achievements of earlier civilization.

6. Contributions of Smaller States

   a. Phoenicians (1200-1100 B.C.) were traders who established city-states along eastern Mediterranean coast were the "carriers of civilization". They founded colonies and developed the first alphabet, later adopted by Greeks and Romans.

   b. Hebrews (1200-700 B.C.) of Canaan/Palestine introduced monotheism, emphasizing justice and morality, which would lay the basis for their own religion of Judaism and later for Christianity and Islam.

   c. Lydians (1200-750 B.C.) Asia Minor; first government-minted coin to aid their extensive trade.

II. Ancient Egypt (3100-332 B.C.)

A. Geography Setting

1. Natural barriers; Nile River, "giver of life." predictable, highway, uniter to one kingdom.

2. Need to control the Nile resulted in socioeconomic stratification of society and labor.

   Everyone had a place and a purpose-Pharaoh-absolute, theocratic ruler; ruling class of priests who knew correct ceremonies to please the gods (polytheism) and nobles, landholders and government officials; small middle class of artisans, merchants, physicians, and skilled workers who provided services to ruling class; lastly, the majority, peasants and slaves, who worked land and built.

3. Religion-reflected importance of the Nile River and other forces of nature; polytheistic, most important, Amon-Re, the sun-god, and Osiris, god of the Nile; positive attitude toward life and afterlife; system of writing hieroglyphics, probably developed by priests to keep records of religious rituals and Nile information; not deciphered until 1799 by use of Rosetta Stone. Pharaoh Akenaton introduced one god concept, lasted only during his reign.

4. Prosperity and power of early pharaohs is reflected in building of pyramid tombs and through expansion of borders. The cultural diffusion made possible by empire further enriched Egyptian civilization, as well as others.

5. Achievements: engineering, science, mathematics, the arts, and literature in order to build and decorate temples and pyramids necessary to ensure goodwill of gods and to protect individuals in the afterlife; also surveying and measuring land; sky observations to know change of seasons and predict eclipses led to development of 365-day calendar that became the basis for the present-day calendar.

III. Ancient India and China (2500-200 B.C.)

A. India

1. Geography-natural barriers, Hindu Kush and Himalaya Mountains. The subcontinent is as big as Europe.
2. Indus Valley Civilization (2500-1750 B.C.) well- planned cities, such as Mohenjo-Daro and Harappa, revealing powerful governments and evidence of trade with Middle East.
3. Aryan (conquest 1500 B.C.) central Asian nomadic herders created new culture whose patterns have shaped India to present day; especially influential were the religious beliefs of polytheism, reincarnation and caste, forming foundations of Hinduism; another major religion, Buddhism, founded around 530 B.C..
4. By early 500s B.C., India was composed of many separate kingdoms; Persian and Greek invasion in 326 B.C. under Alexander the Great brought some kingdoms under centralized control; unification of most of India completed by first Indian dynasty, the Maurya, c. 298 B.C.; the most outstanding Mauryan ruler, Ashoka, established a powerful empire and spread Buddhist philosophy to other parts of Asia; basic elements of Indian civilization were now firmly in place.

B. China

1. Geography-like Egypt, natural barriers limited contact resulting in "center-of-the universe" attitude.
2. Yellow River Valley Civilization (2000-1000 B.C.) highly unified, family centered, and strict obedience and respect to ruler, who has supreme responsibility for welfare of people and divine approval, the Mandate of Heaven; evil rulers could lose the mandate like the first Chinese dynasty, the Shang, to the Zhou.

3. As in Egypt, government characterized by dynastics and society divided between nobles and peasants.
4. Civilization foundations established during Shang dynasty (1500-1000 B.C.) system of writing pictograms, silk weaving, accurate calendar, bronze working.
5. During Zhou dynasty a most influential philosophy was founded by Confucius; also Taoism, the philosophy of Lao Tzu. Taoism..
6. Two more powerful dynasties, Ch'in and Han, would complete ancient period and further solidify the Chinese civilization.
   a. Ch'in, ruler Shih Huang-ti Empire, Great Wall (246 B.C.).
   b. Han-especially under Emperor Wu-ti, empire flowered and prospered; Confucianism became official set of beliefs for government; many inventions-paper, dominos, kite, china, dictionary, fruits and vegetables, compass. Increased trade with all points west by Silk Route; a more efficient centralized government with civil service and 200 years of relative peace: Golden Age.

IV. Ancient Africa and the Americas (1600-100 B.C.)

A. Sub-Saharan Africa: Many climates influenced civilizations on this continent.
   1. Kush Kingdom in Sudan, one of the first sub-Saharan centralized governments (1600 B.C.-300 A.D.), traded heavily with Egyptians and with highlands in Ethiopia.
   2. Nok culture of present Nigeria arose about 500 B.C., with highly skilled metal workers of iron, gold, and tin.

B. Americas - farming began here about 6000 B.C.
   1. Olmecs, coast of Gulf of Mexico, built large cities around huge pyramid-shaped stone temples by 1200 B.C.; developed a form of hieroglyphics writing, a system of counting, a calendar, and 18 ton carved volcanic "colossal heads"; the civilization vanished by the first century B.C.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson follows instruction on prehistoric man and his achievements and is followed by a unit on the classical civilizations around the world.

SOURCES:

Beers, Burton F. *World History: Patterns of Civilization*. Englewood Cliffs, New Jersey: Prentice Hall, 1991.

Krieger, Neill, Jantzen. *World History, Perspectives on the Past*. Lexington, Massachusetts: D. C. Heath and Company, 1992.

Maier, Donna and Roupp, Heidi. *Treasures of the World*. Glenview, Illinois: Scott Foresman and Company, 1991.

McNeill, William H. *A World History*. 3rd ed. New York: Oxford University Press, 1979.

Perry, Scholl, Davis, Harris, Von Laue. *History of the World*. Boston: Houghton Mifflin Company, 1992.

Joan Cousins
Midlothian High School

10. "The Era of Muslim Ascendancy"

The Origin and Spread of Islam

INTRODUCTION

This lesson is intended to bring to life the founding and early spread of Islam. It will also impress upon students the significance of Islam today as the second largest religion in the world. Students will engage in brainstorming and questioning skills, map work, group planning and research. They will demonstrate what they have learned through the visual or performing arts.

STUDENT OBJECTIVES.

I. Geographical

A. Students will locate on a world map:

1. countries that currently have a primarily Muslim population.
2. countries that currently have a large Muslim minority.

B. Students will use historic maps to:

1. locate Arabia, Mecca, and Medina
2. trace the spread of Islam from its birth in 632 A.D. to 750 A.D.

II. Historical

Students will understand and collectively use the following terms, names, and concepts in a visual or dramatic portrayal of the events surrounding the establishment and spread of Islam.

1. polytheism	2. monotheism	3. idols, paganism
4. Islam, Muslims	5. Allah	6. Khadija
7. Muhammad	8. Arabic	9. Koran (Qur'an)
10. Kaaba	11. The Five Pillars	12. People of the Book
13. heijir	14. mosque	15. 622 A.D. and 632 A.D.
16. caliph	17. Shiites	18. The Angel Gabriel
19. Sunnites	20. Muslim calendar	

III. Attitudinal

Students will consider the historical roots as well as the contemporary significance of Islam. Myths will be dispelled and an attitude of understanding and respect fostered.

REQUIRED TIME: Five periods

GRADE LEVEL: High School

MATERIALS:

A. copies of blank world map (current political)

B. copies of historical maps showing the rise of Islam

C. access to copies of the *Hammond Comparative World Atlas*

D. other available primary and secondary sources that will assist students with their presentations (see attached bibliography)

TEACHING STRATEGIES:

I. Day One

A. Introduction

To initially engage students, begin with a brief discussion of what they know about or associate with Islam. Students may very well have negative associations stemming from images generated during the Persian Gulf War or from the Iranian Hostage Crisis. Students may also mention Malcolm X. Although explaining American foreign and domestic conflicts during the past thirty years is beyond the scope of this lesson, it is important that the students make some connection with the topic before delving into the bowels of history. After peaking student interest the teacher should explain that the focus of this lesson is the origin and early spread of Islam some 1300 years ago. The contemporary power of this doctrine is an important motivation for understanding its roots.

B. Brainstorming

Based on the discussion above, brainstorm with students a list of questions they have about Islam. Write these questions on the board and have students record them in their notebooks.

These questions might look something like:

- Who are Muslims? - Do they believe in the Bible?
- Where do they live? - What did Mohammed do?
- Who is their God? - What is Mecca?

These questions will be answered in the course of this lesson and are used initially to generate students' curiosity.

C. Geography

1. Using a comparative world atlas, have students locate:
   a. countries that have a primarily Muslin population.
   b. countries that have a Muslim minority.

D. Homework: Students should read the passages in their textbook that relate to the story of Mohammed and the rise of Islam.

2. Day Two

A. Vocabulary. Write the terms listed in student objectives on the board; in reviewing and discussing the homework. Make sure students understand each term.

B. Geography

1. Using a historic map of the Middle East, have students:
   a. locate Arabia, Mecca, and Medina
   b. trace the spread of Islam from its birth in 632 A.D. to 750 A.D.
2. Ask students to consider reasons how and why Islam spread so quickly. Students should also consider the challenges of ruling such a large empire.
   What future conflicts can you foresee between Muslims and their neighbors?

C. Group Work

Divide students into groups. Each group create and present a visual or dramatic presentation which accurately and creatively depicts some aspect of the origin, beliefs and spread of Islam.

Possible approaches:

- a billboard or television advertisement proclaiming the benefits of this new religion.

- a friendly discussion between a Jew, a Christian, and a Muslim about their similarities and differences
- an interview with Gabriel about his visit with Mohammed
- an artistic interpretation of the "Five Pillars of Islam"
- a skit entitled "Mohammed: This is Your Life!"

III. Days Three and Four

A. Continuation of group work if necessary

B. Presentation and discussion of each group's project

C. Wrap-up Discussion

After all of the groups have presented their work, the discussion should return to the original questions brainstormed on Day One.

- what questions have been answered?
- what questions remain?
- what new questions do students have?

IV. Day Five: Evaluation

A. Students' visual and dramatic presentations will be evaluated for the quality of their content and the effectiveness of the medium used in presentation.

B. Students will demonstrate their knowledge of geography, people and terms of this lesson with a map and identification quiz.

C. Students will write a 3-5 paragraph essay defending the thesis " Mohammed is one of the most influential people in the history of the world."

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson fits into a larger unit of study of the Medieval World and is intended to be followed by a closer look at Islamic Civilization including Muslim trade routes, as well as Islamic art, literature, philosophy, architecture and science.

SOURCES:

Duckworth, John. *Muhammad and the Airer*. St. Paul: Greenhaven Press, Inc., 1980.

McNeill, William. *A World History*. New York: Oxford University Press, 1979.

Payne, Robert. *The History of Islam*. New York: Dorset Press, 1959.

Stewart, Desmond. *Early Islam*. New York: Time Incorporated, 1967.

Mimi Coughlan

Heritage High School

11. "Eurasia c. 100 A.D. to c. 1500 A.D.; The Era of Uralic-Altaic Conquests"

Eurasia c.700-c.1500 A.D.

INTRODUCTION: This lesson incorporates three important concepts:

1. A five-century breathing space (10th-15th centuries) was crucial to the development of European culture insofar as it permitted the development of literature and the arts, new economic systems, religious institutions, and the Crusades.
2. The Byzantine Empire during this period was weakened as a result of conquest by the Seliuk Turks (1055) and eventually incorporated into the Ottoman Empire. The Crusades (1095-1291) were a response to a call for help from Byzantium for protection of Jerusalem.
3. The Islamic world was conquered in turn by the Seliuk Turks, the Mongols, and the Ottomans , thus facilitating the spread of Islam into India, Africa, and Spain.

STUDENT OBJECTIVES - Students need to absorb three main pieces of information from this lesson:

1. War is an exchange. Crusaders brought back a number of new ideas, material objects, and ways of doing things: Hindu-Arabic numerals, algebra, mariology (including both worship of the Virgin Mary [church] and woman [troubadors]), navigation devices, tulips, sugar.
2. The Hilalian invasion of North Africa (11th-12th centuries) resulted in the conquest of Spain and the introduction of Arab architecture, manuscripts, culture, and linguistic elements to the Iberian peninsula.
3. The Mongol conquest, which reached its high point in 1294, not only wreaked havoc in both the Islamic world and Eastern Europe, but unified Eurasia, opened trade routes, and allowed disease homogenization, which strengthened disease resistance for later generations in Europe and Asia.

REQUIRED TIME: Two 50-minute classes

GRADE LEVEL: Advanced Secondary or College

WORLD HISTORY SKILLS OR CONCEPTS:

1. The notion of cultural encounters and exchange.
2. Further understanding of Eurasia as a connected system.
3. An appreciation of Islamic science and architecture.

TEACHING STRATEGIES:

1. Divide class into small groups. Give each group a piece of paper with the following task listed (10-minute time limit):

   One new concept which the Crusaders brought back to Europe from the Middle East was (each group receives a different item with a short description of it): lateen rig sail, the idea of woman as an object of devotion, Hindu-Arabic numerals, algebra, the concept of zero, the compass (originated in China), crystallized sugar, cotton. Task: Think of five ways in which this idea or object might have influenced European culture in the Middle Ages and afterwards.

2. Exercise for entire class, using xeroxed list:

   The following words occur in Spanish. The article el or la precedes most nouns in Arabic. What can you conclude about the origins of these words? What areas of life are represented? Why might the Arabic language have predominated in these particular aspects of Spanish life?

   la alzada-height of horses, appeal to higher administrative level

   el almuerzo-lunch

   el alambre-wire

   el alambique-alembic, (still used in alchemy, chemistry)

   el alfombra-rug

   el alfiler-pin

   el almohada-pillow

   el algodon-cotton

   el alfombrilla-mat

   la alcoba-bedroom

   la alberca-swimming pool

   la alacena-kitchen cabinet

la alcantarilla-drain

la alcancia-money box

el albacea-legal testimony

el alcazar-fort

la aldaba-door knocker

la alfareria-pottery

el alfanje-scimitar

la alfiletero-needlecase

la alforjas- saddlebag

la alhaja-jewel

los alicates-pliers

el aliibe-water tank

el almacen-storeroom

el almibar-syrup

el almidon-starch

la alquimia-alchemy

la alcurmia-lineage, ancestry

la alqueria-farmhouse

el alino-seasoning

el almiar-haystack

3. Three-minute questions, to be done at seats with a partner: a. Drawing on what you have learned previously about cataphract warfare, explain why the Mongols were successful not only in conquering the Seliuk Turks and destroying Baghdad, but also overruning Russia, Poland, and the Baltic area? b.What sort of exchanges might occur with the conquest of parts of Europe by Mongols?
4. Either or both of these two fine films will help to develop an appreciation for Islamic engineering and visual sense (30 minutes each): "The Traditional World of Islam: Man and Nature" "The Traditional World of Islam Pattern of Beauty."

MATERIALS NEEDED:

Historical maps

1. Slips of paper with tasks and descriptions written out.
2. Lists of Spanish words containing Arabic articles.
3. Two films, rentable from media libraries at UCLA, U Colo., Conn., Berkeley, FSU, U Iowa, Ind U, U Ill, PSU, U Texas (Austin); or borrowed free (pay return postage, insurance): Middle East Center U of Pennsylvania, 838 Williams Hall/ CU, Philadelphia, PA 19104

PROCEDURE:

Day One: Discuss the Crusades as a response to shifting power structures in the Islamic World. Briefly make the point that the Dark Ages were not so "dark," in the sense that many new texts, ideas, and ways of doing things were being absorbed into European culture during the Middle Ages. [Do task #1]. Make an analogy concerning "war as exchange" with the Mongol conquest of the Islamic world in the 14th c. [Do task #3].

Day Two: Illustrate the spread of Islamic culture with maps and emphasize the positive contributions made to world culture, particularly in the areas of architecture and science. [Do task #2]. Show one film (30 minutes).

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

Lesson IV dealt with the rise of Islam and the Muslim religion. The historical impact of the Crusades upon European culture, as well as Islamic expansion into India and Spain, is pursued in Lesson V. Lesson III dealt with cataphract warfare, and the concept is reintroduced in Lesson V in order to understand the conquest of Islamic societies by the Mongols. The concept of disease homogenization will be referred to in succeeding lessons.

Jan Powers
Gettysburg College

12. "The Transmutation of Europe and the World"

The Transmutation of Europe and the World

INTRODUCTION: The Renaissance and Reformation were secular and sacred revolutionary changes in European society that brought about new patterns of individual thought and behavior. Western Europe around 1000 A.D. was comparatively barbaric, having been assaulted for centuries by Magyar, Viking, and other invasions. The period immediately after these invasions, however, according to Professor Brooks, provided a "breathing space" for the Europeans, in which commerce developed, resulting in growth of urban areas and a new merchant/middle class and king alliance. Technical developments opened new areas for cultivation, sustaining the growth of cities. Within Europe, despite relief from external threat, restless competition and contradiction prevailed: State versus papacy, faith versus reason, and nation-state versus feudalism. The two countries with perhaps the greatest competition and confrontation gave birth to the Renaissance and Reformation: Italy and Germany.

In the Italian Renaissance, education no longer was the sole possession of the Church. Italian control of the sea, the infusion of Crusader money and opening of trade routes in the Crusades contributed to the growth of a money economy and a well developed banking system. The development of business promoted more rational, efficient patterns of life. The merchant class, especially bankers, came into increasing conflict with the Church. The power of the human being, inspired by a resurgence of interest in the classical civilizations of Greece and Rome and financed by the new merchant class, became an alternative for the authority of the Church. Portraits and greater naturalism in the arts reflect this change of thinking.

The roots of the Reformation stretch back well before the 1517 posting of the "95 Theses." Jon Wycliff in the 14th century focused Christian thought on the dignity of the individual by emphasizing personal accountability and salvation, inspiring the Lollard Movement in England. In the more politically unstable Germany, however, Protestantism would take off, aided by princes willing to use religious zeal to secure their independence from the Church

and Catholic monarchs. Protestant thought did, nonetheless, change patterns of thinking in European minds, with emphasis on the individual, the "work ethic," and a freer atmosphere for scientific exploration without fear of Church repression. Francis Bacon, for instance, typifies the confidence in the increase of knowledge and in the idea of human progress.

STUDENT OBJECTIVES: (Adapted partly from USAF Academy syllabus)

1. Explain why the Renaissance happened when it did.
2. Discuss the main features and the long-term impacts of the European Renaissance.
3. Discuss the origins, main features and lasting impacts of the Protestant Reformation.
4. Discuss the changes in thought patterns and world outlook that "transmutated" Europe and the world.

REQUIRED TIME: One Class (Minimum)

GRADE LEVEL: Middle School through College Level

WORLD HISTORY SKILLS AND CONCEPTS:

1. Understand the Western concepts of the individual, humanism, science, efficiency and progress and their relationship to European domination of the world through the 19th Century.
2. Understand a view of history that emphasizes "Great Men and Women" (as opposed to economic determinism, for example) and their ability to shape the world.

TEACHING STRATEGIES:

1. Have students pick an individual of the era, such as Michelangelo, Da Vinci, Luther, Wycliff, Machiavelli, or Bacon and do a short biographical report. Students might also make a poster of the individual.
2. Discuss the importance of improved paper-making and of the printing press in spreading the new ideas by having students make their own paper. (For younger students)
3. Put an individual from history on trial.
4. Show examples of Renaissance art. Comparison with the Northern Renaissance would be especially useful.

5. Discuss in class the power of the individual. How does the Western view of the individual differ from other cultural views? If Islam also believes in personal accountability to a single deity, why did it not seem to develop a strong individualism? What are the advantages and disadvantages of Western emphasis on the individual and secular humanism? What difference do the students feel they can make in the world? Examine why they feel that way and how our culture has affected their view. Have students put themselves in/or remember a situation in which one needed to go against the crowd, to be an individual and change things. This could also relate to Galileo's or Luther's personal courage.
6. Give several different interpretations of the Renaissance or Reformation in the same lecture, demonstrating the reasons for continuing historical debates on the same period.
7. Read from Shakespeare, particularly from Hamlet, "How noble is man . . . " (Or have students read and act a short segment).

MATERIALS NEEDED:

- Slides or Laser Disk. The National Gallery and the Louvre produce laser disks of various art forms. instructional Resources Corporation, 1819 Bay Ridge Avenue, Annapolis, MD 21403, 800-922-1711 also produces several slide collections or video disks of Western Civilization, World History, and American History. A CD-ROM program called Culture 2.0 is available as well.
- Poster board source of pictures (i.e. magazines) for a poster project.
- Papermaking kit. One source is Tin Can Papermaking Kit, Greg Markim, Inc., Dept. TCP, PO Box 183, Appleton, WI 54912.

PROCEDURE:

- Assign the individual biography reports several lessons beforehand.
- Explain the origins and characteristics of the Renaissance and Reformation
- how slides or video disk of Renaissance art. Start with Medieval religious art and show the changes. Compare to Northern Renaissance. Art lovers, like myself, must be careful not to overdo the slides!

- Show examples of the printing press and its products, particularly the Bible in the vernacular. Have younger students make paper.
- Have students display posters and discuss, or discuss their individuals.
- Discuss the Western emphasis on individualism, science, and efficiency.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson follows "Eurasia c. 700 A.D. to c. 1500 A.D." and precedes "East Africa and the Indian Ocean Trading Complex to c. 1500." It serves to set the stage for European entrance into and domination of the world scene from 1500 through 19th century.

Captain Robert L. Cummings
United Stated Air Force Academy

12. "The Transmutation of Europe and the World"

Universality within Religions

REQUIRED TIME: Depends on the teacher's plans. Outside research required.

INTRODUCTION: To introduce students to the basic ideas of the sacraments in Christianity and to find similarities with other religions; ie. Islam, Hinduism, Judiasm, Shintoism, and Eastern Orthodoxy. It is very important to point out that not all religions have sacraments as such but that the concepts behind the sacraments are common in some way to all or most religions. This lesson will help students learn about different religions. In this lesson they will have a chance to explore the basic nature of the Reformation and understand its continued significance today. The best time to fit this plan into a World History class is after a good introduction of the Protestant Reformation.

STUDENT OBJECTIVES: After completing the lesson students will:

1. Understand what the Seven Sacraments are and how various Christian religions treat them. See what relationships the sacraments have to Christian and non-Christian religions.
2. Identify the similarities of the Christian sacraments to the role of rituals in other religions.
3. Present their research findings to the class.
4. Appreciate the commonalities among all religions.
5. See how the "one" Christian religion, Roman Catholicism, splintered into numerious Christian denominations.
6. Learn the differences between Christian, Roman Catholic, Eastern Orthodox and other religions.
7. Find examples of how the Protestant Reformation shaped the present.
8. Interview religious leaders as part of their research.
9. Increase understanding of religions in general.

GRADE LEVEL: High School, 11-12th Grades

WORLD HISTORY SKILLS AND CONCEPTS:

Students will --

1. Learn interview and research skills.
2. Learn about the world's religions.
3. Understand interrelationships of the world's religions.
4. Explore Protestant Reformation.

PROCEDURE: After teaching about the Protestant Reformation and the events leading up to it, pass out the handout from *Life Magazine*. "The Seven Sacraments." After reading and discussing the article, explain that students will learn more about the sacraments. Divide class into groups of four if possible. Teacher can vary this as need be. Have each group choose and list on paper the three sacraments they wish to investigate further. All of this should take one class period.

The next day tell students their sacrament and give directions for the project. First students will conduct research about the sacraments and religions of the world using library sources. This should take 2-3 days. Remind students they need to be working on their own as well as during class time.

Instruct students in how to conduct an interview. In groups students prepare background information and questions to interview religious leaders from other religions as well as Christians.

After both in-class and outside research and interviews, each group presents its findings to the class.

Optional: Prepare written report.

Optional: Choose a religion and relate all the sacraments to that religion.

Optional: Interview "old time" Catholics and "new time" Catholics about how their intepretations of the sacraments have changed over time.

MATERIALS NEEDED: Copy of *Life Magazine*. "Seven Sacraments," December 17,1956, pp. 75-85 for each student. School library and outside resources.

SOURCES: *The Circle of Life: Rituals from the Human Family Album.*

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS: Activity may be integrated into a unit about the Protestant Reformation.

David Barber
Centennial High School

14. "West Africa and trans-Saharan Trade to c. 1500"

Commerce, Empire, & Cultural Encounter: West Africa and Trans-Saharan Trade to 1500

INTRODUCTION: While the Indian Ocean trading complex resulted in the evolution of East African kingdoms and numerous city states, sub-Saharan (sahel, savannah, and forest area) commercial and cultural encounters paved the way for the emergence of three significant West African empires, those of Ghana, Mali, and Songhay, between 500 and 1500 A.D. To be sure, travel and trade across the Sahara was well ensconced long before Mansu Musa made his famous pilgrimage to Mecca in 1324, though such movement depended, prior to the appearance of the camel from Arabia on the relative wetness of the Sahara itself. During the period running roughly from 300 B.C. to 100 A.D., the Sahara was rarely crossed due to its aridity. Prior to this time, however, the Phoenicians had brought horses and chariots to run goods across the Sahara, and after this period, camel caravans led by Muslim Berbers and Arab traders made the journey to engage in the profitable gold-salt trade in centers such as Jenne at first and then Timbuktu later. In addition, iron working had been established with the Nok culture (present day Nigeria), coming from the Mideast by way of the Phoenicians. When the horse reemerged in the savannah after the beginning of the 9th century, horse warriors equipped with iron weapons became people of power. Thus, those West African landlords who could control the trans-Saharan trade, in particular the gold-salt trade, were able to establish longstanding and powerful empires in the savannahs. By the year 800, Ghana was a thriving trading center, and by 1070 it was one of the most powerful empires in the world. The Muslim attacks from the north during the 11th century succeeded in weakening Ghana, the second great Sudanic state, that of Mali, under the leadership of Sundiata Keita, formed a new and more powerful empire. Finally, after Mansa Musa's death in 1332, Mali began to lose control of its empire, and in the mid-15th century, Sunni Ali Ber founded the Songhay empire by capturing the great trading center of Timbuktu.

Of course, Arab merchants' desire for West African gold revealed how internationally cosmopolitan Islamic civilization had become. Having spread as far as Southeast Asia in one direction, it had moved across north Africa and finally the Sahara. The splendor of Islamic culture proved very alluring to Mansa Musa, ruler of Mali and a Muslim convert, whose haj can provide students of world history with a focal point for the study of cultural encounters and its impact on various groups involved especially the West Africans. In addition, by the time of the Mali empire, in the wake of the Crusades, Europeans had already become involved in the gold trade along with ivory, ostrich feathers, and, captives. Indeed, African slaves were very much a part of commercial activity in West Africa much as they were in East African trade complexes.

STUDENT OBJECTIVES:

1. To hypothesize about the impact of trans-Saharan trade and cultural encounters and to examine the relationship between commercial activity and political power and technology in sub-Saharan Africa.
2. To investigate the cosmopolitanism of West African society and culture by looking at key port cities (Timbuktu, Jenne) on the Niger and the Senegal Rivers.
3. To examine the attitudes of Muslim travelers about West African peoples and culture.
4. To understand the global significance of the trans-Saharan trade networks. Finding land routes to Cathay blocked by resurgent Islam, European travelers (e.g.Columbus) took to the seas, hoping to gain wealth enough to win back Jerusalem, for example.
5. To recognize the ecological significance of various climatic zones in West Africa.
6. To reflect more upon the study of World History given the African oral tradition of history.

REQUIRED TIME: 2-4 days

GRADE LEVEL: Secondary primarily, College with additional reading, Middle School with adaptation.

SUGGESTED ACTIVITIES:

NOTE: While the focus of study here is essentially on Mali, the teacher might want to spend more time and include background reading on the empire of Ghana (pre-Mali) and the empire

of Songhay (post-Mali). Certainly a look at Timbuktu spans both of the latter two kingdoms' rule.

Here is one possible entry point into this unit:

1. Refer students to the map of Mansa Musa holding a gold nugget attracting an Arab trader and ask them to generate a list of questions simply by looking at the map. You don't need to supply them with any information about the map at this point. Some possible questions might include: Who are each of these people?. Where is the trader going? Why is he going to this place (Timbuktu)? How is he getting there? What is he bringing? What do you think Mansa Musa is holding in his hand? Where did he get it? Is he expecting anything in return? What is his society like? What happens when people who are different from each other meet to trade goods? What is the level of acceptance of one group by another? Do people, ideas, institutions, etc. change or stay the same? Who drew this map? For what reason? Etc. Explore the map further with the students, and then invite them to brainstorm responses (hypotheses) to these questions.
2. Ask the students to assume the role of archaeologist in Timbuktu for a few minutes. What can they say about a society that uses gold coins? (bring coins in and compare them) What of its level of sophistication?
3. Assign two readings from two Muslim travelers and scholars. The first, Ibn Fadl Allah al Omari, visited Cairo only twelve years after Mansa Musa's famous visit, and the second, Ibn Battuta, a Berber born in Morocco in 1304, who made his trip to West Africa in 1352 (and who purportedly travelled 73,000 miles in what are now 44 countries during his lifetime!). Engage students in a discussion of what can be gleaned not only about Mansu Musa and the Mali empire, but also of the cultural encounters occurring during his pilgrimage. What attitudes do these writers have towards Mansa Musa and the people of Mali? How did the Mali empire maintain such control over Arab-African trade? Students should be encouraged (required) to keep a journal of their thoughts, reactions, impressions. Perhaps if they have studied Marco Polo's travels or those of Ma Huan who accompanied the great Chinese admiral Zheng Ho on his voyages to East Africa, they could compare impressions of the impact of cultural and commercial encounters.

4. To explore further the greatness of Mali, students might be assigned excerpts from D. T. Niane's, *Sundiata: An Epic of Old Mali* (such an excerpt taken from Leon Clark's, *Through African Eyes* is useful.) The selection illustrates the importance of the *griot* in West African history and of the oral historical tradition. Students should think carefully about the nature of the source as much as what it contains. How accurate is it? How can we tell? What is the role of myth and legend in the historian's work? What does using this source tell us about the study of World History? Exploring ethnocentric conceptions of the notion of history (as well as time and place) would make good sense at this point in the lesson.
5. The teacher may wish to examine the cosmopolitan nature of the great commercial and cultural center of Timbuktu. Having students look at the account of Leo Africanus (Al Hassan Ibn Mumammad) would be helpful. What kind of city is Timbuktu? Is it African? Muslim? other? Could you imagine going to a bazaar there?
6. Section 2 ("West African empires thrived on trade") of Chapter 15 ("Africa and the Americas") in the text, *World History: Perspectives on the Past* makes for a helpful summary (along with superb geographical ancillary materials) of some the work the students have done with travelers' accounts, maps, and West African (Mali) legends.
7. A number of activities/projects could be assigned to help students evaluate and synthesize what they have done to this point:
    a. Have students design and then simulate a day at the bazaar in Timbuktu. Readings and discussion will help them identify what goods (both of material culture and non-material culture, such as religious beliefs) were being traded and by whom. They should indicate if they are any "rules" of trade including relative values assigned to particular commodities, which groups of traders seem to be in control of the commerce, whatever outside factors affect the trade, etc. Students could assume various roles (Arab traders, who, of course bring with them Islam, European traders, who are Christians and Jews, African traders (gold from the Woodlands, as well as pepper, oil palm, and yams, -- rain forest), salt from the Sahara (Taghaza) and coastal areas as well as dried fish, millet from the Sahel, sorghum, kola, cotton cloth and iron from the Savanna, as well as rice, Mali overseers of commercial activity in Timbuktu,

etc. Other roles can be created based on the readings, but let the students come up with them, if they can.

b. Have one group of students prepare, in whatever written form desired, a history of Mali, and have another group imagine itself to be griots; have them recite the history of Mali. Both groups must convey the greatness of Mali within the context of a cultural encounter.

c. Have a student at Sankore University in Timbuktu submit a journal which examines how and why the city became so significant and compare it with the Timbuktu of today. How have things changed, or have they?

d. Have students create a pilgrimage to Mecca with maps and a diary written from different perspectives, for example, the ruler, a groit, an African trader who had not converted to Islam, a captive, a woman, etc.

MATERIALS NEEDED:

1. Maps
   a. Ecological zones
   b. "African Kingdoms, 1000-1500,"(*World History: Perspectives on the Past*).
   c. Mansa Musa holding a gold nugget in his hand (*Through African Eyes*)
   d. "Would You Believe?" from World Eagle, Inc. 64 Washburn Ave. Wellesley, MA. 02181
2. Secondary Sources:
   a. Larry Krieger, et al. *World History: Perspectives on the Past*. D.C. Heath, Lexington, NM, 1992, Chapter 14, "Africa and the Americas, 1200 B.C.- 1500 A.D."
3. Additional sources for the teacher:
   a. Basil Davidson, *The African Past*. Boston: Little, Brown & Co., 1964.
   b. Elias Saad, *Social History of Timbuktu: The Role of Muslim Scholars and Notables* - Chapter 1, Cambridge University Press, New York.
   c. "Ibn Battuta: Prince of Travelers," *National Geographic*, Dec. 1991, pp. 2-50.
   d. Alfred Andrea and James Overfield, *The Human Record: Sources of Global History, Vol. I: to 1700*. Boston: Houghton Mifflin, 1990. For comparative study

surrounding themes of migration and cultural encounter see especially, Chapter I, "Migrants, Merchants, and Missionaries: The Exchange and Clash of Cultures," pp. 341-375. Selections from Marco Polo and Ma Huan for possible use with the travels of Ibn Battuta may be found on pp. 353-356 and pp. 368-372 respectively.

e. Video Series: *The World: A Television History*, produced by South Carolina Educational Television Network. Programs 8: "The Rise of Islam," and 15: "Africa Before the Europeans" would be applicable.

f. "The Mathematics of Islamic Art," Slide Set from The Metropolitan Museum of Art, 5th Ave. at 82nd St., New York, NY 10028. This could be used when focusing on Timbuktu, in particular the Sankore mosque which became a center of Islamic learning in the late 15th century. It might be stimulating to compare the nature of Islamic art with the extraordinary art created by the Yoruba people in Ife and Benin in the rain forest areas south of the savanna.

g. "Chronology and Signficance of Timbuktu," from Prof. Amii Omara-Otunnu, University of Connecticut, Storrs, CT.

h. World History Video Disc plus guidebook, available from Instructional Resources Corporation, 1819 Bay Ridge Ave., Annapolis, Maryland 21402 (expensive, but worth it; 30 day trial period).

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

What might precede this set of lessons would be a consideration of East Africa and the Indian Ocean trading complex during the same period and emphasizing similar themes. What might is work on West Africa and cultural encounters and exchanges. There would be a consideration of the world in 1492 in the Americas leading into the Columbian exchange.

Bob Andrian
Loomis Chaffee School

15. "The Americas to 1492 A.D."

The Americas before 1492 A.D.

INTRODUCTION: As we attempt to be more inclusive and less Eurocentric in our teaching of World History, we agree that 1492 and "the discovery" is the incorrect beginning to the story of the Americas. Most traditional textbooks include at least some mention of the civilizations of Mexico, Central America and Peru, the Aztecs, Mayas and Incas. But only a few texts include the important Anasazi or Cahokia civilizations. Archaeologists have identified Chaco Canyon as one of the most important archaeological sites in North America. At its height around the tenth century, as many as five thousand people lived in what has been called the "New York City of the Southwest, a literal hub of a prehistoric wheel of civilization." (Mays) Aerial photography has identified Chaco Canyon as a center of a vast trading network that stretched hundreds of miles in different directions. Sophisticated building techniques produced an 800 room pueblo and a kiva sixty feet in diameter. An astronomical calendar, carefully fashioned artifacts, trade items of copper and turquoise, and elaborate religious ritual and mythology characterize the Anasazi at Chaco.

STUDENT OBJECTIVES: Students will understand that sophisticated Native American cultures existed before Columbus in the Americas. Students will be able to identify several North American cultures as well as the better known Incas, Aztecs and Mayas. Students will be able to describe the Anasazi civilization.

WORLD HISTORY SKILLS AND CONCEPTS: Students will recognize the importance of trade within the Americas before Columbus and identify commonalities in the spiritual conceptualizations of ancient peoples. Students will discuss the role of climactic changes in dramatic population shifts.

REQUIRED TIME: One or two class periods.

GRADE LEVEL: Middle School, High School.

TEACHING STRATEGIES AND PROCEDURES:

The teacher identifies this lesson as the introduction to the Americas before Columbus. The teacher writes the outstanding features of the Chaco Canyon inhabitants on the board without naming them. (Include features such as an astronomical calendar, advanced agricultural techniques, roads, multi-storied buildings, etc.) Ask students to suggest which pre-Columbian culture or civilization is being described. Students will perhaps identify one of the Central or South American groups they have learned about at a lower level. The teacher will briefly introduce the Anasazi, then show the excellent video "The Anasazi: The Ancient Ones." (see bibliography) Based on information gleaned from the video, slides, or written material, students will compare and contrast the Anasazi to other civilizations they have studied. They will contrast what they have learned about pueblo peoples with the term "savages" as a common historical characterization of Indian peoples of North America.

HOMEWORK: The teacher might ask students to research local Native American archaeological digs and finds in their own areas, or the teacher can provide recent newspaper articles on local Native American cultures. The October, 1991 issue of *National Geographic* centerpieces "1491: America Before Columbus" and provides background material. Another assignment might require students to write one or two paragraphs in "textbookese" that summarize one of the major pre-Columbian cultures of the Americas.

HOW THIS LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

Important World History themes are reinforced: the influence of trading patterns on development, the relationship between climatic changes and the rise and fall of different cultures and civilizations (scientists connect the demise of Chaco Canyon and Mesa Verde to prolonged drought), and the recognition of peoples and cultures not linked to the rise of the West.

SOURCES:

1. Excellent teaching materials (including the video) are available from the museum shop of Chaco Culture National Historical Park. Route 57, New Mexico. 505-988-6727. A distributor for films and videos on this subject: INTERpark, Cortez, Co. 303-565-7453.

2. Crow Canyon Archaeological Center has teaching aids, bibliographies, workshops, archaeological trips, etc. Cortez, Co 303-565-8975 Ask to be put on mailing list.

3. The School of American Research "Exploration" series has detailed descriptions of archaeological sites, P.O. Box 2188, Santa Fe, New Mexico, 87504.

Books and Articles:

1. Durham, Michael S. *The Smithsonain Guide to Historic America, The Desert States*, New York: Stuart, Tabori & Chang, 1990.

2. L. Johansen, Bruce E. *Forgotten Founders: How the American Indian helped Shape Democracy*, Boston Harvard Common Press, 1982.

3. Lange, Frederick W. *Cortez Crossroads*, Boulder, Co.: Johnson Publishing Co., 1989.

4. Mays, Buddy. Ancient Cities of the Southwest, San Francisco: Chronicle Books, 1990.

5. *National Geographic*: "1491: America Before Columbus", October, 1991.

6. Welter Mark, "1492: The Year American History Ended," *World History Bulletin*, Spring-Summer 1992, Vol. IX, No.1, (pp.28-32.)

Fiction: The many novels of Tony Hillerman deal with the present day Navajo, contemporary inhabitants of the Anasazi world. Hillerman's *A Thief of Time* connects the disappearance of an archaeologist working in Chaco Canyon to a rare Anasazi pot find.

Note: *Colloquy*, published by the World Affairs Council of Northern California, suggests guidelines to evaluate teaching materials for the Quintcentenary. Example: "Does the material emphasize the interconnectedness of the history of the world that began to emerge in 1492? Does the material resist stereotyping Native Americans and Africans as passive spectators and victims at the hands of vigorous white Europeans?" (See Spring 1992 issue)

Jeannine P. Marston
Castilleja School

16. "The Age of Reconnaissance, I"

The Reconnaissance 1200-1500

INTRODUCTION: Tell the class that before you begin studying the Reconnaissance, you wish to have them consider some issues which were characteristic of the Renaissance and are still important in our society today.

STUDENT OBJECTIVES:

a) Students understand the political consequences of adaption, research, and competition which government policies may inhibit or encourage.

b) Trace a map of Afro-Eurasia (optional)

c) Plot key centers of the Portuguese trade network on a map of Afro-Eurasia.

d) Review or learn outlining and mapping skills when listening to the lecture.

REQUIRED TIME: 1-3 days, depending on the experience a class has with tracing maps, group work, and taking notes from lectures.

GRADE LEVEL: At its most basic level, the lesson is designed for grades 7-9. Expanding the length of the lecture would make the lesson appropriate for grades 10-12.

WORLD HISTORY SKILLS AND CONCEPTS:

a) Map skills regarding the African, Arabian, and South Asian coastline.

b) Economic competition as a motivating force for exploration.

TEACHING STRATEGIES:

a) Begin with Socratic style question-based class discussion regarding current events.

b) Cooperative group work on the map.

c) Teacher-based lecture on technological developments in sailing and navigation.

MATERIALS NEEDED:

a) Handouts (supplied)

b) Pencils and tracing paper (optional, you may not wish the student to make their own map of Afro-Eurasia).

d) Several copies of the *Times Atlas, of World History* and *The Guinness Book of Records 1492*. Photocopies may be useful substitutes.

PROCEDURE:

The Reconnaissance

1200-1500

Theme: Innovation

Step One: Tell the class that before you begin studying the Reconnaissance, you wish to have them consider some issues which were characteristic of the Renaissance and are still important in our society today. Ask the class for various brands of high quality electronic equipment, photographic equipment, cars, and a variety of other "high tech" or electronic items. Give class members 15-30 seconds to consider the task before writing down their ideas. Write down on the board the names as they call them out.

Step Two: Ask the class how many of these items are Japanese. Give them 10-20 seconds to consider the task. Circle the items pointed out as Japanese. You will probably wind up with the majority of items being Japanese.

Step Three: Ask the class," Why is that?" Give them 30 seconds to consider your question With some urging, you will get some answers such as these:

a. Government supported research.
b. Hard working employees.
c. Good schools.
d. Good design adaptions.
e. Dedication to quality.
f. Competitive companies.
g. Research on what people want.
h. Learn from others.

Inform the class that many of the reasons they gave for Japanese economic success could also be applied to European trade ventures in the era 1200-1500 in relation to other nations in the world. You may want the following to be a handout. (#1)

Step Four: Provide handout:

Step Five: Be sure to explain to class or ask the class what the result of the above traits were for Japanese products in America? (control or domination of the economic market).

Ask them what the result would be like for the communities on African Coast and along the Indian Ocean.

(Answer: Spain and Portugal dominated western expansion and exploration into the Western Hemisphere, African coastline, Indian Ocean, and Indonesia in the 1400-1500's. What begins as exploration leads to control of trade towns and routes ending with political/economic control of various Asian, African, and American countries.)

Step Six: Show the class a map detailing the places that were controlled by Portuguese and the date the Portuguese came to control the areas. Use p. 159 of the *Times Historical Atlas* to show how the Portuguese fortified settlements that matched the ocean trade routes. You may wish to display p. 159 on an opaque projector or via slide projector.

Step Seven: Use opaque-projected images, plastic, clearview projector copies or slides of the following:

The Guinness Book of Records, 1492: The World 500 Years Ago Ed. Deborah Manley: Facts on File, N.Y., 1992.

p. 54-5: Simple drawings of ships showing development from one mast to four 1400-1480 .

p. 51: Painting: Spanish Caravel.

p. 56: Drawing of Hull types.

The Times Atlas of World History. Ed. Geoffrey Barraclough. Hammond Inc. Maplewood, N.J. 07040, 1979.

p. 158-9: map of Portuguese and Spanish political/economic influence.

Step Eight: Assignment: Divide the class up into groups of 4-5. Each group is to cooperatively label on a map provided, the regions which were part of the Portuguese trading network. It is easiest for each person to pick a group of 8-9 towns/cities to identify.

Name_____ Class _____ Date _____

Handout #1 on Innovation

Government Supported Research: Prince Henry of Portugal supported new designs of sea going vessels. He paid sailors and captains to explore the West African coast. Navigation books, astrolabes, and compasses were all used by Europeans to make sailing routes safer, more predictable and profitable.

Good Design Adoptions: New sail and hull ideas came to Europeans from Muslim traders. Europeans adapted these ideas to the rough ocean waters of the Atlantic. European sailing vessels were stu[illegible]r than Arabs and Chinese regarding rough waters and canon recoil. See notes and handouts on Hull and sail construction. Similar improvements were made by Europeans on the Chinese-created compass.

Learn From Others. Muslim traders brought to Europe the compass, triangular sails, gunpowder, and the cannon. All of these items were developed in the Asia.

Competition: Portugal and Spain were tooth and claw in competition with each other throughout the 1400's regarding ocean exploration and control of trade routes and discovered lands, Britain, Holland, and France followed their lead in the 1500-1600's. Chinese, Indian (Muhgal) Empires did not see early contacts with European trading vessels as a threat and did not make heroic efforts to resist economic and military expansion in the Indian Ocean in the 1400-1500's.

Aggressive European forces secured friendly, safe ports for their vessels through fortified towns along coastlines. Many of the towns were already settled and cooperated with Europeans if they saw it as a way to obtain protection/advantage over local rivals. At first, Europeans would negotiate in a solicitous manner with local leaders. They directly took over towns, only after years of establishing contacts within a community and solidifying their own military strength.

Adaptation to Consumer Needs: There was a nearly inexhaustible demand for Asian (silk and spices) and African (gold) products. The demand allowed up to 60 x profit over costs for merchant vessels and their captains.

Name _____Class_____ Date ___

Handout#2

Spread of Portuguese influence Throughout the World

1433	Cleared Cape Bojador
1432	Azores
1441	Capo Blanco
1445	Diaz finds Cape Verde
1446	Sierra Leon
1467	Liberia
1470	Gold Coast
1471	Elmina, Volta River
1484	Mouth of the Congo River
1486	Angola
1487-8	Cape of Good Hope
1498	Mozambique/Malindi-First Swahili town to welcome Portuguese
1503	Zanzibar
1502	Cochin, India
1505	Mombassa
1510	Goa, India
1511	Malacca, Malay Peninsula
1511-12	Spice Islands
1512	Celebs
1513	Canton
1515	Hormuz
1517	Colombo, Ceylon
1526	New Guinea
1530	Brazilian Colonies
1543-45	Japan Trade (weapons for silk)

1557	Macao, China (colony)
1570	Nagasaki, Japan as trade center
1576	Luanda, Angola
1600	Timor Island, Indonesia

Navigation:

FORMAT: Lecture use of slides or opaque projector while students take notes from a structured outline. You may want to use the *Times Atlas of World History* and *The Guinness Book of Records 1492* as sources for pictures.

OBJECTIVE: Present information to student in lecture format and for students to learn how to take notes from an oral lecture.

TEACHING STRATEGY: Give your lecture. You can find the information on the pages listed previously in the *Times Atlas* and "Guinness 1492." Before the activity, if necessary, go over warm-up activities via paragraph length lectures and have students fill out a structured outline based upon what they hear. If they are successful with short 5-10 minute lectures, then they are ready to go on to a more detailed 10-20 minute lecture. Determine what is the limit of their attention, organizational ability, and auditory processing level.

If your students are familiar with taking outline notes from oral lectures, then you should introduce them to taking notes in mapping format, a non-linear approach to note taking and thinking. A sample mapping of the lecture is provided with a sample skeleton outline of the lecture. See Handout #3.

Give the same lecture and this time, have the students fill out a structured map of the lecture. Ask who preferred which way. Many students are adamant about which style works for them and which one does not.

Handout #3 on Naval Skills and Ship Construction

I. European Ship Design: Combined previous eastern and western designs.

A. Hull

1) Clinker

2) Skeleton

B. Sail

1) Square

2) Triangular

II. Technological Development of Navigation.

A. Compass

1) 700's:

2) 1100's:

3) 1269:

4) 1400's:

B. Latitude and Longitude

1) 1429:

2) 1474:

3) 1480's:

Gary Crawford Goodman

Delaware Valley Friends School

17. "The Age of Reconnaissance, II"

Selecting A Ship's Crew: A Decision Making Process

INTRODUCTION:

During the 1300s merchants searched for routes to the East Asia seeking precious metals for coin-making and spices to preserve food. The gold mines in Ireland were exhausted, and the German silver mines were unable to cope with the demand. Due to difficulties of transport and lack of refrigeration, meat was eaten either salted or spoiled; spices were needed to make food edible. Late in the century governments became interested in searching the globe for these goods along with a desire to fulfill the lofty acclamation of "Glory, Gold and God."

Prince Henry the Navigator became convinced of a water route around Africa during his capture of Ceuta, a northern Moroccan city. He established a community of scholars dedicated to geographical studies at Sagres on the Portuguese coast. In 1487 Bartholomeu Dias rounded the Cape of Good Hope. Upon his return, the Portuguese prepared three ships for Vasco de Gama to make an all-out effort to reach India and China.

Christopher Columbus, a son of a northern Italian weaver, was a chart-maker and an experienced seaman. He had sailed the Mediterranean and the Atlantic and even made a trip to Iceland from Ireland and England. In the course of his travels he had collected evidence from other mariners and from books such as *The Travels of Marco Polo*, treatises of the ancient geographer Ptolemy, and *Imago mundi* by Cardinal Pierre d'Ailly. He was convinced that by sailing west China was only 3,550 miles away. The Portuguese refused to finance his expedition, because they were involved in the exploration of the African coast. Ferdinand and Isabella of Spain, however, were upset at their inability to gain any part of the lucrative West African trade controlled by the Portuguese. After three years of debate, they finally backed Columbus.

STUDENT OBJECTIVES:

1. Students will be able to understand and complete a decision-making process.
2. Students will compile and assess desirable traits and skills of a 15th century caravel crew member.
3. Students will participate in and understand cooperative learning.

SUGGESTED TIME: 2 - 50 minute class periods

GRADE LEVEL: Middle School, Lower High School

WORLD HISTORY SKILLS/CONCEPTS:

1. Students will apply previous knowledge of the Renaissance to understanding the correlation of said era to the "Age of Discovery".
2. Students will understand the significance of Christopher Columbus opening a new era of exploration for Europeans.
3. Students will understand that Columbus' voyages helped to propel Spain into the forefront of European exploration.
4. Students will understand the skills, personality and physical traits necessary to be hired for, and to survive, a successful sea-voyage in the 15th century.

TEACHING STRATEGIES:

1. Introduction to the activity is through a short lecture/discussion on 15th century trade and exploration.
2. Students will then be assigned to groups of 3 - 4 students to complete "The Decision Making Process."
3. Each group then presents orally, to the entire class, their crew selection, defending each of their choices.

MATERIALS NEEDED: Class handouts

PROCEDURE:

1. Begin the class by reading aloud to the students the lesson's INTRODUCTION. Ask students if they would have been interested in being an explorer such as Christopher Columbus, and why or why not. Lead this discussion into asking what type of person would have made a good explorer, and, just as importantly, good sailors and crew members whom the explorers had to depend upon to reach their destination. Explain that

their task for the next 2 days will be to choose from a list of 10 applicants 5 men necessary to complete Columbus' crew for his last voyage.

2. Assign the class to groups of 3-4 students each. Handout to each student Worksheet A, (Decision Making Process Activity), Worksheet B, (blank crew grid), and Information Sheet A, (Crew Applicants).
3. Have the students then complete Worksheet A, which includes completing Worksheet B and utilizing Information Sheet A.
4. During the next class session, allow each group to orally present their choices and discuss why they chose these particular crewmen. If time allows, this lesson can be done as an entire class based on the best choices from all of the groups.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson follows the study of the European Renaissance and serves as an introduction to the study of the "Ages /Eras of Exploration".

SOURCES:

1. Krieger, Larry S., et al. *World History: Perspectives on the Past.* Lexington, MA: D.C.Heath & Company, 1992.
2. *Mystery: What Was Pre-Columbian America Like.* (A Synergetics Motivator, Synergetics Co., 1988).

Annette M. Lukacs
Llano Junior High School

DECISION MAKING PROCESS (Worksheet A)

To make a decision, follow this procedure:

1. Summarize what the problem is and write it out below:
   (i.e., What is the decision we are going to make?).
2. Brainstorm as a group some solutions to the problem. Provide at least 20 solutions, but do not write anything down. Do not judge anyone's solution(s); all are accepted as valid.
3. Below, write down 10 of your own solutions:
4. As a group, choose the 5 best solutions (criteria) based on all group members' solutions. Write these at the top of Worksheet B, which is your blank grid.
5. Referring to Information Sheet A, read the description of each applicant, and place a check in the box under each characteristic they meet.
6. Based on the number of checks and a final review of each applicant, select your 5 individual crew members, and write their names below:

CREW APPLICANTS (Information Sheet A)

Leonardo Ricci: Ricci is an experienced seaman from Italy who has sailed both the Mediterranean and Atlantic. He knows the use of the astrolabe and compass and has been navigator on 3 voyages. However, he has been in the pay of the Dutch merchants recently.

Frans Vemeer: Vemeer is a Dutch sailmaker who has only sailed the Atlantic. When younger, he apprenticed as a chart-maker for 2 years but switched to canvas when he married because it was easier. He has 3 young children.

Abdul Al Hama: Al Hama, a Moor, knows the overland route to Cathay. He speaks Chinese, Arabic, Spanish and Italian. He has sailed on the Mediterranean a few times and wants only to assist as a go-between once China is reached. He does not want any seaman responsibilities.

Vasco de Matteo: Da Matteo is an experienced explorer and seaman. Often in charge of the topsails, he is known as a loner with a foul temper especially when seaman do not obey quickly or he has had too much gin.

Pero Diaz: Bosun's mate on several Atlantic voyages, Diaz has a large family and needs the extra income this job will provide. He has little faith in a western route to China and wants to be sure that he comes back alive.

Michaelo Cao: An experienced chart-maker and astronomer, Cao has never sailed in his life. He is anxious to join the exploration because he feels that Columbus has the correct idea. Dragons and sea monsters do not exist, and the world is definitely round.

John Norwich: An Englishman who has sailed in the British Navy, Norwich has found himself stranded in Spain, an unfriendly place for people of his nationality. He feels Columbus may be right but cares more about saving his own skin. He is known as a good seaman and a hard worker, having often displayed courage under fire.

Mombasa: An African slave at one time, Mombasa is known to have cured many a man with his foul tasting medicines. He has sailed all over the known world and is familiar with his own continent. It is said that he can navigate by the stars and wave currents as accurately as any sailor using a compass and astrolabe.

Henry da Seville: Da Seville is a physician who uses crude methods of cut and chop. He has sailed many voyages on all of the seas. Few have died under his ministrations, but few remained able-bodied sailors, either. He is a slovenly and unkempt man who constantly imbibes gin for his liver condition.

John Covila: Covila is a strong young lad from a large family who wishes to see the world and be less of a burden to his family. He is anxious to learn the trade of a sailor.

CREW GRID (Worksheet B)

Draw matrix over this page

APPLICANTS: CHARACTERISTICS

1.Leonardo Ricci

2.Frans Vemeer

3.Abdul al Hama

4.Vasco da Matteo

5.Pero Diaz

6.Michaelo Cao

7.John Norwich

8.Mombasa

9.Henry da Seville

10.John Covila

18. "Inter-Locking World Economies: The South Atlantic System"

Inter-Locking World Economics: The South Atlantic System

INTRODUCTION: The disease that killed Amer-Indians promoted resettlement by free and coerced Europeans and Africans with economic, social, and cultural consequences for the peoples of four continents that continue down to the present. The relationships between the plantation system and world trade are examined in this lesson.

STUDENT OBJECTIVES:

1. Students will be able to identify the geography of the Atlantic System by locating the Atlantic trade triangle.
2. Students will know the relative advantages of native labor, indentured European labor, and African slave labor in the plantation system of the Americas.
3. Students will understand the three parts of the African slave's journey to the Americas, with particular focus on the "middle passage."
4. Students will understand the importance of the production and consumption of sugar in world history, and in their own diets.

REQUIRED TIME: One class period.

GRADE LEVEL: Middle School through College.

WORLD HISTORY SKILLS AND CONCEPTS:

Inter-relatedness of world regions, cultural diffusion, and the consequences of demographic factors.

TEACHING STRATEGIES:

1. Lecture. Tell the story of relationships between the plantation system, the demographic need for labor, and the institution of slavery.
2. Map Work. Identify the three parts of the "passage" of Africans to the Americas, your crew members, and the location of the TWO triangles of Atlantic trade.

3. Discussion Strategies:

a. Put yourself into the position of a slaver: What will be your attitude toward the African middleman, the African slaves you take to the Americas, your crew, and the buyers in the Americas?

b. Put yourself into the position of a slave: What would be your concerns if you knew you were to become a slave for the rest of your life?

c. How important is sugar in your diet now? Most Americans eat two pounds of sugar each week. Do you eat more or less?

MATERIALS NEEDED:

Wall maps, outline maps, books listed below.

PROCEDURE: Combined Lecture/Discussion

1. Begin by telling the story of the diffusion of sugar from the Mediterranean area to the Atlantic Islands and the Americas. Show the importance of labor in the production of sugar.
2. Remind the student of the decimation of the native population and what caused it. Discuss the advantages of indentured servants versus slaves in the plantation system.
3. Present slave trade from the European merchant point of view, the African middleman, the African slaves, and the plantation owners in the Americas.
4. Diagram the triangle of the Atlantic trade. Include a definition of "mercantilism." Use maps.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson follows the lesson on European discovery and the consequences of these voyages. It is followed by the transformation of European power balance as well as the continuously shifting world social and cultural patterns.

SOURCES:

Curtin, P. *The Atlantic Slave Trade: A Census*. University of Wisconsin Press, 1969.

Mintz, Sydney. *Sweetness and Power: The Place of Sugar in Modern History*. Penguin Books, 1985.

Viola, Herman and Carolyn Margolis. *Seeds of Change: A Quincentennial Commemoration.* Smithsonian Institution Press, 1991.

Hawke, Sharryl D. and James E. Davis. *Seeds of Change: The Story of Cultural Exchange After 1492.* Addison-Wesley, 1992.

(better for Middle school and lower High School grades)

William H. Parsons
Eckerd College

19. "Transformation of World Social and Cultural Patterns"

Transforming the World

INTRODUCTION: Between 1450 and 1750 Western Europe "developed" from a Lesser Developed Country (LDC) into an Newly Industrialized Country (NIC), creating a model for selective imitation. This session continues the theme of a "commercial quickening" identified with the South Atlantic System but focuses on the internal causes and consequences of development. Humanism, rationalism, and capitalism re-ordered a world redolent with the fatalism of disease, famine, and violence. As the individualistic market economy impinged on a traditional culture dictated by land relationships, familial, political, and religious adjustments formed a new mentalite. The next session will treat the spread of this new paradigm via European imperialism.

STUDENT OBJECTIVES:

1. Students will be introduced to conceptual frameworks.
2. Students will translate information from a text into a graph or chart.

REQUIRED TIME: One class period (80 minutes)

GRADE LEVELS: High school and College

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will explore the tension between tradition and innovation.
2. Students will compare an aspect of development of some other area with Western Europe, 1450-1750.
3. Students will write an essay reacting to an unintended consequence of one of the 'freeing' forces of a transformed Europe.

MATERIALS NEEDED:

1. Thomas Kuhn's essay on paradigms and paradigm shifts.
2. Topics for research/comparative study and graph/chart.
3. "Techno-Apartheid for a Global Underclass," by Riccardo Petrella; "The Little Emperors," by Daniela Deane; "Dragons" by Julian Barnes.

PROCEDURE:

1. Students receive the Kuhn essay a week prior to the meeting along with some of the questions below.
2. Chapter 22 of the Stearns/Adas/Schwartz text treats the development of "the West."
3. Comparison and graphs will be done outside class and integrated with studies of areas as we discuss them in class.

TEACHING STRATEGIES:

The 'freeing' of land, labor, and capital during this period created much displacement, forcing many to view 'reality' from a new perspective. Science also challenged tradition and created new ways of seeing things. What is a paradigm? How would you define the new conceptual framework? Was Galileo a divergent or convergent thinker? Newton? What evidence is there that we are experiencing a similar transformation today?

Students receive a list of topics/questions relating to development. They will first assess the European process and then research another country or area. Using either a scholarly article or a chapter from a book, students will construct a graph/chart (possibly more than one) translating the verbal information into visual detail. A two-four page essay will compare the issue of transition from tradition to modernity. What accounts for the similarities/differences? Describe the process; who were the initiators/resistors? Did the process change over time?

Some possible topics/questions: What was the world like before increased commercial activity? What were the elements of change in the rural area leading to commercial farming? Who stayed behind? Transportation linked producers and consumers, what technological innovations made the world shrink? Compare two villages which specialized in a like product. What turned artisans into wage laborers? What led to the development of a proletariat? Trace the rise of the middle class. What roles did women play as agents of change? Is there a relationship between development and democracy? Discuss capitalism, the family, and personal life. Did urbanization result from forces pushing farmers from the land or from opportunities created by development. Which ethnic groups/gained/suffered from the quest for modernity? How did modernization influence the development of professional groups (scientists, laborers, police)? Which of the religions seemed to support/oppose development?

What was the role of literacy and education in the process? What is the relationship between policy and development?

The three pieces by Barnes, Deane, and Petrella each relate to an economic or social or political consequence of forces unleashed by the Renaissance and Reformation of feudal Europe. This is strictly a reaction piece for: 1. groups who chose the same writing and 2. for the class as a whole to discuss/extract common themes.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

Lecture XII discussed the creation of an interlocking world economy with much emphasis on the slave trade in the South Atlantic. The commercial revolution resulted in accelerating changes set in motion by humanism and the new science. By 1750 the seeds of the modern world had spread from Europe (like a dandelion) to much of the world. Some areas, like Russia, chose to imitate some of what they saw; other areas, like China, soon had much of it imposed on them.

SOURCES:

Kuhn, Thomas S. "The Essential Tension: Tradition and Innovation in Scientific Research," in *The World of Ideas*, L. Jacobs, ed. (St. Martin's, 1992).

Barnes, Julian. "Dragon," in GRANTA 32 (History) Spring 1990.

Deane, Daniela. "The Little Emperors," in *Los Angeles Times Magazine*, July 26, 1992.

Petrella, Riccardo. "Techno-Apartheid for a Global Underclass," *Los Angeles Times*, August 6, 1992.

Gayland Lewis
Bakersfield College

21-22. " The Age of Imperialism I-II"

When Cultures Clash: European Imperialism--18th Century to 1914

INTRODUCTION: European imperialistic policies had many effects on traditional African, Asian and Pacific Island cultures which came under their influence in the 18th and 19th centuries. On the one hand, modernization brought more extensive communication and transportation systems as well as schools and improved health care to colonized peoples. On the other hand, European rulers often were insensitive to the culture, customs and economic and political systems which were in place in societies before the arrival of the Europeans. This lesson is meant to increase awareness of the viewpoints of both the Europeans and the natives whose cultures and customs were affected by European imperialism.

STUDENT OBJECTIVES:

Students will learn geographic locations of colonized areas of the world in the 18th and 19th centuries; students will become "experts" on a particular area affected by imperialistic policies; students will understand imperialism from two different perspectives: that of the colonizer and the colonized; students win gain awareness of the long and short-term problems and "benefits" brought about by the clash of cultures during the imperialistic age.

REQUIRED TIME: 5-6 days

GRADE LEVEL: Lessons can be adapted for Grades Seven through College level.

WORLD HISTORY SKILLS AND CONCEPTS:

Students will appreciate that cultural difference does not imply cultural superiority; students will see that modernization and technological advances have both negative and positive outcomes; students will understand imperialism from two different perspectives.

TEACHING STRATEGIES AND PROCEDURES:

Day 1: Introduction Day One. Using overhead, project maps showing imperialistic control of Africa, India, East Asia, and the Pacific and the Caribbean Islands in 1914. Have students chart on notebook paper areas of the world that are under control of foreign powers by 1914. (A model chart could be drawn on the chalkboard with headings of Africa, India, East Asia,

Pacific Islands, and Caribbean. Students can then fill in countries or island groups representing areas in each category under foreign control.) Once the chart is completed, have students form into groups in which an assigned secretary writes down a list of student ideas about why so many different areas of the world came under foreign influence or control by 1914. After students have 5 - 10 minutes for such "brainstorming", have one student from each group report back to the entire group what they believe to be their 'best' ideas. Record these on the chalkboard. Have students record these ideas in their notebooks. Then assign reading in the text which will help them to find out which of their ideas are historically accurate. Ask them to bring back to class the next day a modified list based upon their reading, adding to their list any new ideas which they come up with after reading assigned material from the text.

Day Two and Three: After discussing reasons for imperialism based upon the text and the previous day's introductory activity, divide students into groups, 4- 5 students to a group. Each group will be responsible for developing a report about imperialism and its effects in one of the geographical areas listed in #1 (Africa, India, East Asia, Pacific Islands and Caribbean). Students should use their text and at least one or two outside sources for developing a 2-4 page summary about their topic. (You may wish to divide up the questions below and have each student in a group write about 2-3 questions.) Every student should do research and a write-up. Possible questions that they might use for their reports follow. (You may wish to include others.)

a. What were the economic reasons for imperialism in this area?
b. What specific individuals played a major role in imperialism policies in this area? Describe their roles.
c. How did "White Man's Burden" come into play as a cause for imperialism?
d. What did national pride have to do with imperialistic policies?
e. What other reasons for imperialism do you think were in this particular area?
f. How did the imperialistic power control the foreign territory?
g. What were "positive" contributions by the colonial power? What were negative effects of imperialistic policies?

h. Was there resistance to imperial control? If so, describe. How did the imperialistic power deal with resistance? Give specific examples.

i. What present-day long-term effects of imperialistic influence in this geographical area can be traced to historical roots in the Age of Imperialism?

When students' written reports are finished (2-3 days), have each group hold a panel discussion about the geographical area which they have researched. Panels should be given time to plan their discussion. Directions for panel leaders and members must be specific. Guidlelines follow:

a. Based on the research completed, each panel should develop a list of questions which will be directed toward panel members. (Questions listed above may be used.)

b. Each panel should choose a moderator who will direct questions to all group members dividing time as evenly as possible among panel members.

c. If panel members wish to know ahead of time which questions they will be asked, they may pre-set their program format.

d. If panel members wish to make formal name-tags and "dress up" as experts, they may do so.

e. Each panel discussion should allow for a question-answer period at its conclusion.

f. (Optional) Videotape panel discussions for later viewing or review purposes.

Days 4 & 5: Panel discussions presented.

Day 6: Summary Activity: Divide the class into pairs. Assign one student to play the role of a native in a colonized area. Have the other play the role of a colonial government official or representative of the imperial power. (Students may choose which area they wish to represent in their role play.) Give each student 2-4 minutes to tell his partner what the effects of imperialsim have been, each from his own perspective. Then have students trade roles. After all students have had a chance to speak to their partners from the perspective of both the colonized and the colonizer, bring the class's attention back to the front of the room. Elicit from students a list of consequences that were results of imperialism and write these ideas down upon the chalkboard. Have students record the ideas in their notebooks. Help them to realize that whether one considers a particular outcome as positive or negative is partly a matter of perspective. Ask students to draw conclusions about imperialism's long-

term consequences in World History. Write these down on the chalkboard and have students record them in their notebooks.

MATERIALS NEEDED: Map transparencies, text with background material about imperialism, notebook paper, video camera (optional).

HOW IS THE LESSON INTEGRATED INTO THE LESSON THAT PRECEDES AND FOLLOWS IT? The lesson follows one about scientific developments that transformed Europe, leading to population growth, migration and urban growth, and ultimately, imperialistic policies. It will be followed by a lesson about how imperialism leads into World War I.

Karen Tobey
Castilleja School

21-22. " The Age of Imperialism I-II"

Imperialism

INTRODUCTION: See attached

STUDENT OBJECTIVES:

1. Knowledge ot the impact of late 19th century imperialism on the history and culture of a particular colony.
2. Skills: note taking, computer data, summarizing, synthesis, analysis, use of supporting evidence, writing, oral presentation and debate.

REQUIRED TIME: Approximately eight class periods

GRADE LEVEL: Middle School through College

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will appreciate the pre-colonial culture of the country studied.
2. Students will understand the motives and results of imperialism, both for the "mother country" and the colony.

TEACHING STRATEGIES:

1. Students are introduced to imperialism through filmstrip, lecture, reading, laser disc, and discussion.
2. Students will conduct research according to the assignment attached.
3. Students will submit "policy papers" and present oral debates on the benefits and drawbacks of imperialism.

MATERIALS NEEDED:

MacGlobe or other computer data base (or almanacs), library books.

PROCEDURE:

1. Ask students to speculate as to the possible motives of European nations in colonizing other areas of the world. Then ask them to read about the period. Explain the motives and historical context of late 19th century imperialism. Be sure to illustrate with pictures and literature, such as Kipling's "White Man's Burden".

2. Ask students to make a preliminary pro/con chart describing the results of imperialism, both to the mother country and the colony. They should refer to their preliminary notes about motives and results as they do their research on a particular colony.
3. Students may research in the library. If necessary, teach the use of *MacGlobe*; if the software is not available in your school, almanacs have much of the same information.
4. After two or three days of class room research, and three weeks of out of class research, students should meet with their partners to plan and practice their debates.
5. You will need several days of class time to allow students to present their debates, which basically reiterate the content of their papers. The key difference between the debates and the papers is that the debate will include "rebuttal" to the opposition.
6. If time allows, I like to culminate the unit by asking all of the "pro" students to act as a team to debate all of the "con" students. Each student should offer a specific example from his/her colony to substantiate the point.
7. On the test on late 19th century world history, one essay question is to summarize the key points of the student's policy paper.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson can both introduce and review imperialism. During the three weeks of outside research, the students can continue to learn about other events and features of the world during the late 19th century during class time. The essay on the test can be the culminating experience for that era. In addition, the papers and presentations expose students to some knowledge of the independence movements and current conditions of the former colonies, so that those topics are more familiar when studied during the 20th century portion of the course.

Lenore Schneider
New Canaan High School

RESEARCH AND ANALYSIS ASSIGNMENT: LATE NINETEENTH CENTURY IMPERIALISM

During the late 19th century, European nations colonized much of Africa and parts of Asia and the Middle East. Their motives and methods were controversial, and the results were beneficial in some ways, detrimental in other ways. You will have the opportunity to examine the impact of imperialism on one country and to develop arguments to support a point of view regarding the status of the colony. Your point of view, written in the form of a policy paper, will help the leader of the mother country make a decision regarding the fate of that country.

PROCEDURE

1. Label the maps provided.
2. Select a country from the list provided, and a partner.
3. Use the *MacGlobe* database on the computer by following the instructions provided.
4. Research the background of the colony you have selected and complete the Summary Fact Sheet.
5. Create a time line of the 10 Key Events in the history of your country.
6. Write a summary of one current article about your country.
7. Prepare a bibliography of the sources you use to find information.
8. Each partner should write a policy paper to be presented to the leader of the mother country of your colony. One partner should write the paper from the point of view that the colony should be granted its independence. The other partner should write from the point of view that the Mother Country should keep the colony. Be sure to support your proposal with logical arguments and substantiating evidence. Use your knowledge of twentieth century events to develop your arguments. The 2-3 page paper should be typed on a word processor.
9. Oral presentation: You and your partner will debate the merits of retaining your colony, as if you were addressing the government of the mother country. Begin with an introduction, followed by an exchange of ideas regarding the benefits and drawbacks of imperialism in

your country. Support your arguments with factual information from the past and "future" of your colony's history.

10. Extra Credit possibilities: maps, graphs, posters, etc. to illustrate your arguments.

IMPERIALISM PROJECT COUNTRIES

EGYPT
MOZAMBIQUE
IRAQ
LEBANON
KOREA
VIETNAM
AFGHANISTAN
CUBA
CAMBODIA/KAMPUCHEA
LAOS
SYRIA
THAILAND
GHANA
SUDAN
NIGERIA
CAMEROON
INDIA
PERSIA/IRAN
JORDAN
KENYA
PHILIPPINES
RHODESIA/ZIMBABWE
ANGOLA
ISRAEL
KUWAIT
SOUTH AFRICA
TAIWAN
ZAIRE
TANZANIA
UGANDA
GABON

COLONY _____ NAME_____

MOTHER COUNTRY_____ PARTNER_____

SUMMARY FACT SHEET

Background and exploration (dates, key people, etc.)

Colonization (countries involved, possible conflicts, etc.)

Motives for colonization (choose one or more of the six categories discussed in class)

Features of colonial experience:

How did the Mother Country control and rule the colony?

What improvements did the Mother Country introduce in the colony?

Were there any rebellions? When? What happened?

Reasons for resentment:

Date of independence:

Summary of key events in gaining independence:

Key events after independence:

Current situation:

POLICY PROPOSAL

PRO/CON

COLONY SHOULD BE RETAINED

BENEFITS/DRAWBACKS

COLONY SHOULD BE RELEASED

BENEFITS/DRAWBACKS

IMPERIALISM PROJECT

NAME _____

PARTNER _____ "X" means fine

COUNTRY _____ "I" means needs improvement

SUMMARY FACT SHEET GRADE ____

Sufficient information

___ Motives for colonization

___ Colonial experience

___ Independence

___ History after independence

___ Current situation

___ Time Line

___ Computer data

SUMMARY OF CURRENT ARTICLE GRADE ____

___ Appropriate content

___ Citation of source, proper form

___ Written in your own words

___ Quality of summary

POLICY PROPOSAL PAPER GRADE ____

___ Pro/Con Sheet

___ Introduction/Conclusion

___ Sufficient content; Integrated past and future information

___ Logical arguments; supportive evidence

___ Clear proposal; well written

___ Use of current statistics

___ Proofread; use of word processor

___ Bibliography: sources, proper form

ORAL PRESENTATION

___ Introduction

___ Speaking style: clear, eye contact, enthusiastic

___ Content; logical arguments with supportive evidence

___ Debate skills: response to partner and audience questions

___ Conclusion

OVERALL GRADE ____

23. "The World since 1905 I"

The World Since 1900--Part I

INTRODUCTION: The Japanese defeat of the Russians in 1905 marks the first significant challenge to European world hegemony. This lesson has two principal themes: the integration of non-Western peoples into a European-dominated world economy, and the beginnings of European disintegration. The first theme introduces several concepts that retain importance for the remainder of the course. These are the neo-mercantile policies and the core-periphery relationships the imperial metropoles imposed on their colonial possessions, and the patterns of underdevelopment that resulted in Lesser Developed Countries (LDC), where a dual economy arose. Attention is focused on the social consequences of this economic process for colonized peoples--the growth of migrant labor, the spread of consumerism, and the development of a new westernized elite that was "inner,"- rather than "tradition"- directed and distinguished by achieved rather than ascribed status. The second theme of the lesson is Europe's descent into self-destruction, starting with the First World War and continuing through the Great Depression, the rise of totalitarian dictatorships, and the onset of the Second World War.

STUDENT OBJECTIVES:

1. Students should become familiar with terms like neo-mercantilism, core-periphery, underdevelopment, dual economy, and achieved vs. ascribed status.
2. Students should come to understand the general pattern of the extractive economic system imposed on European colonies and dependencies.
3. Students should develop an appreciation for the profound social changes that colonized peoples undergo as a result of their integration into a world economy.
4. Students should recognize that the political and economic upheavals experienced by Europe in the first half of the 20th century had profound repercussions throughout the world.

REQUIRED TIME: One class period.

GRADE LEVEL: College.

WORLD HISTORY SKILLS AND CONCEPTS::

1. The nature of a world economy.
2. The origins of underdevelopment.
3. The social revolution precipitated by colonialism.

TEACHING STRATEGIES:

The themes introduced in this lesson are highly abstract, and the problem facing the teacher is to translate them into terms that give them a human face. This can be done in several ways. The lecture itself should draw on as many specific examples as possible; e.g., the system of labor migrancy and rural reserves that resulted from the rise of the gold mining industry in South Africa. The assigned readings can include one of the many novels or biographies that trace the social lineaments of "Westernization"; e.g., Ved Mehta's *Daddyji*. A discussion topic, group project, or paper assignment might center on the colonization of an invented country; have students describe the territory, its peoples, natural resources, etc., and trace the economic and social impact of colonial rule from the construction of an infrastructure through the establishment of a system of taxation to the changes in work, marriage, and so on among the indigenous population. Each of these strategies can aid the student in understanding the rather abstract processes examined in the lesson.

MATERIALS NEEDED: None

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOWS IT?

This lesson follows one on European imperial expansion and the forces that motivated it, and it preceeds one on decolonization and the new economic blocks that arose after World War II.

SOURCES:

George E. Brooks, Jr., "Tropical Africa: The Colonial Heritage," *Themes in African and World History*. Indiana, 1983

Kamala Markanadaya, *Nectar in a Sieve*. Dutton, 1956.

Ved Mehta, *Daddyji*. 1989. Norton.

John Ellis, *The Social History of the Machine Gun*, pp. 135-145. Johns Hopkins, 1986.

Dane Kennedy
University of Nebraska

24. The World since 1905 II

Oral History Project

INTRODUCTION: An oral history is an account of an event or an era taken down in writing, but researched through listening to the memories of a person who experienced this era or event first-hand.

STUDENT OBJECTIVES: Students will learn to conduct an interview and write an essay based upon the interview. Students will be able to relate the interview to a larger theme or event of the twentieth century.

REQUIRED TIME: 3 days

GRADE LEVEL: This lesson can be adapted for Elementary through College level students.

MATERIALS NEEDED: Possible Taperecorder, Notebook

WORLD HISTORY SKILLS AND CONCEPTS: Students will appreciate the relationship between the experience and memories of individuals and a larger theme or event of World History.

TEACHING STRATEGIES AND PROCEDURES:

Subject: Choose a person to interview who was an adult by 1955. A person with interesting memories of the period from 1930 to 1970 might be an appropriate and obvious choice. This person may be a family friend, a relative, or a stranger, but may not be your parent. The person need not be important or famous. Some of the most interesting oral histories tell the tales of ordinary people caught up in extraordinary times.

Possible Themes:

- Life in an Segregated City
- Experience from World War II
- Experience of the Holocaust
- Joining the Early Peace Corps
- Being an American in Occupied Japan
- Observations of a First-Generation Immigrant
- Military Life for a Female

Participating in the Antiwar Movement

Crossing the Border from Mexico

Living With the Berlin Wall

The Travels and Trials of a Military Wife

To Start: Set up a time, or perhaps two times, to meet with your subject. Be sure that your subject understands this assignment and is therefore prepared. Be sure that you are prepared with a list of questions to ask and some interviewing techniques.

The Interview: As you interview, encourage your subject to speak openly about the question you have agreed upon in advance. Your interest in what the subject says will inspire greater participation and revelation. Be prepared to change your strategy (your list of questions) and be flexible if the interview takes an interesting turn. Use follow-up questions where necessary. Do not be afraid to seek clarification if you have not understood what your subject is telling you.

You may tape the interview, if your subject agrees, but please count on the tape only as back-up. Take good notes, using key words, as you interview. Remember that an interviewee may wander from the topic or decline to discuss an unpleasant memory. Be sensitve to information that is left out as well as what you are told. Sometimes a second interview is the most productive, after each of you has had time to think about the first conversation.

Afterwards: As soon as possible, write down as much as you can about the interview. Try to capture a sense of the person and his or her situation now as well as the tone and details of the story you were told. The best oral historians are ones that make your reader feel as if he/she had been in the room with your subject. This takes skill on your part-description, color, a "sense of the era," a flavor of the times.

Finally: Write up your oral history in essay style-maintain a third-person voice. Remember that you need a strong introduction that not only brings your subject on stage but that sets the scene for the story. Why is this person interesting? What historical era and problem was discussed? Tell the story, making your account as lively as possible. This is not a transcript of the interview (Question: . . .Answer: . . .). It is an historical essay, with evidence from a person instead of from a textbook or written documents. Do not give a recital of facts.

Interpret the person's story meaningfully, perhaps using occasional quotations where your subject best spoke for himself or herself.

Conclusion: Conclude your essay by referring back to the larger theme or event you addressed. What did you learn about the larger theme or event by hearing this person's version of the story?

HOW IS THE LESSON INTEGRATED INTO THE LESSON THAT PRECEDES AND FOLLOWS IT? This lesson may be integrated into the twentieth century course of study.

Ginny Bergen
The Madeira School

25. "The Nature of 'Underdevelopment' I"

"Development" and "Underdevelopment": Did experience help?

INTRODUCTION: When studied separately, many underdeveloped countries appear to have unique types of disadvantages which retarded their economic growth. If chronological development is held in abeyance and direct comparison with developed countries made, students can focus on some common problems for all countries and on common prerequisites for success. One of the major areas for students to examine is the inability (or lack of desire) of the developed countries to help other countries profit from the experience of those which had made the transition.

STUDENT OBJECTIVES: To learn factors which are necessary for industrial development and factors which retard or prevent that development.

REQUIRED TIME: Variable at the high school level depending on the scope of student work which the teacher desires to have accomplished.

GRADE LEVEL: With adaptation this lesson could be used for any level of Middle School, High School, or College seminar. It would require different strategies for a college lecture course.

WORLD HISTORY SKILLS AND CONCEPTS:

Students will learn the factors which allowed the "developed" countries to make the transition to industrialized societies. They will learn how a different combination of the same factors prevented other countries from attempting or succeeding in this transition.

TEACHING STRATEGIES:

Students are introduced to industrialization in Western Europe and in the United States. They are helped to develop questions about the historical background leading to development, the resources necessary, and the primary forces promoting and retarding development. Students conduct research on different successful countries to identify "what worked." Students next conduct research on a colony of a successful country (or an adjacent undeveloped country) to

identify "what failed". Students will give oral reports and write papers on their findings, and are graded on each.

MATERIALS NEEDED:

Some textbooks might be used for both parts of the work. If a more extensive project is desired, the school library should provide the resources needed for research.

PROCEDURE:

1. Divide students into groups and assign each group a developed country to study. Allow the groups time to develop their strategy for studying the country and time to conduct research. This would usually mean several class periods in the library.

2. Following a planning period in which each group decides how it will present information and what teaching aids it wishes to use, each group presents its developed country to the class. Allow each "country" to improve its grade by asking questions to clarify or explore some aspect of the reporting country's presentation.

3. After all groups have presented information on the successful developed countries, the students should be able to determine some factors leading to industrialization which were common to all the countries studied and some factors which were unique to particular countries. This can be done with teacher assistance to speed the process or left to group discussions.

4. The same groups are assigned to examine a colony of the first country they studied and analyze the colony's success or failure to industrialize. Students should use the same techniques and presentation methods for the colony as for the "parent" country.

5. During the second round of presentations students may make many comparisons between the two countries they studied. The teacher can encourage this aspect during the second research period and can ask questions during presentations to emphasize points.

6. The lesson can be concluded with analysis of the common and unique characteristics of the "underdeveloped" countries similar to that done before. If time permits, students could write a paper which analyzes both "developed" and "underdeveloped" countries and identifies both similarities and differences. If a paper is to be assigned, students made responsible for all information presented in class and graded in part on the number of different examples they use to support their analysis.

HOW IS THE LESSON INTEGRATED INTO THE CURRICULUM THAT PRECEDES AND FOLLOW IT?

This will vary with the organization of the course. If a chronological approach is used, this lesson will draw on material which has been studied earlier and will provide a preview of many developments in the 20th century. If a topical approach is followed, it may be possible to create an entire unit on industrialization which would use all of this lesson as a starting point for examination of the contemporary world.

Christopher N. Sommer
Aspen High School

25. "The Nature of 'Underdevelopment' I"

The Nature of 'Underdevelopment'

INTRODUCTION: For many of our students, people who live outside of the western, industrial world are very remote as real human persons who are multi-dimensional, capable, rational and intelligent. Most of the time we do not have to think about these "other" persons/people. We can go about our own private lives often consuming as much as we can afford without thinking too much about our connections to the rest of the world. From time to time, however, the media confronts us with stories of gross poverty or hunger or famine faced by people in this developing country or another. Then we cannot ignore the existence of these others, their situation makes us feel frustrated and uncomfortable. We ask ourselves questions like the following. Why does this happen? Why haven't so many nations of the world done a better job managing themselves? Why haven't they gotten it together? Why are there still so many hungry and poor people?

The easy answer is to stereotype "third" world peoples as literally third class, childlike or ignorant, and to blame them for their problems. What we do not see is the complexity or difficulty of change within the present interdependent but very unequal world order and the complicity of our own lifestyles, technologies and modes of thinking in maintaining this very unequal world order.

To build a more just, sustainable world order, it is important to understand as clearly as possible, the real forces underneath hunger and poverty in the world today, what needs changing in the "first" world as well as in the developing world, and how the interests of the majority of the "first" and "third" world peoples are not necessarily in conflict. The assignments and activities which follow seek to increase understanding in these areas.

STUDENT OBJECTIVES:

1. Understand the difficulties a poor developing nation faces in trying to establish development policies that serve the basic needs of the majority.

2. Be able to demonstrate knowledge of data and arguments which refute 12 common myths about hunger and development.
3. Understand the meaning of the statement "hunger and poverty are the result of a lack of democracy in the family, countryside, nation and global system".
4. Begin to understand how change in one sector of an economy or society is related, positively or negatively, to changes in other sectors.
5. Be able to demonstrate the ability to apply a specific conceptual framework to solve a development problem.
6. Be able to analyze the role of gender in the problem of hunger and poverty.
7. Better understand how the fortunes and futures of the "first" and "third" world peoples are connected.
8. Be able to identify some reasons why development projects fail.
9. Better understand the concept of participatory research and participatory development.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will better understand the interrelationship between the western, industrial world and the developing world.
2. Students will better understand complex causality.
3. Students will better understand the concepts of world systems and dependency theory verses modernization theory.
4. Students will understand multiple or alternative perspectives on development.
5. Students will better appreciate that the present world order is not given but historically formed and changeable.
6. Students will better understand some international economic institutions and processes and their historical development.
7. Students will develop more appreciation for local, grassroots initiatives by "third" world peoples.
8. Students will develop more understanding of the difficulty and complexity (but not impossibility) of effective cross cultural communication/and development projects.

TEACHING STRATEGIES:

Activity One: Development Planning and Budgets

Read: Hunger: 12 Myths, by Joseph Collines and Frances Moore Lappe.

View: "Politics of Food." (Video)

Instructions:

1. Students are given a list of several development projects, including how much each one costs (see attached).
2. Students are told that they are to assume the role of the Minister of Economic Development for a poor, developing country. The instructor emphasizes that this government official really desires to do the very best he or she can to promote the general welfare of the country and that this official also desires to stay in office.
3. Students are given a budget and then asked to decide how to spend their money. What projects will they support and in what order? Why?

(This task is given as a homework assignment so each student can give some individual thought to how they would act and why.)

4. Next class, students work in groups of 4-5 (for about a half hour or so) to compare their plans and try to come to one plan representing the consensus of the group of what should be done and why.
5. As each group comes to consensus, they have a representative outline their plan on the board. (Sometimes groups have majority and minority reports when they absolutely cannot agree).
6. After all plans are on the board, the instructor and students process the activity.
   a. Before comparing approaches and reasons for these approaches, debrief on how the activity felt to the students. Usually a lot of frustration is reported about the difficulty of choosing between so many good projects with so little money to spend.
   b. Compare the plans and reasoning in support of each plan. Here the instructor should underscore important points made in the 12 Myths, For example:
   - how projects for training in the use of new seeds and technology is useless without access to credit.

- how literacy for women has many personally empowering and many multiple social and economic effects.
- the pros and cons of Green Revolution Technology.
- why governments might (historically have) focused more on urban development at the expense of rural development.
- how the needs of the most rural peoples have often been neglected, in favor or urban people who can exert effective demand--by rioting if nothing else in the backyards of the elites.
- environmental consequences of different strategies.

Activity Two: Analysis of a Development Proposal

Read: Hunger: 12 Myths. by Joseph Collines and Frances Moore Lappe.

View: "Politics Of Food." (Video)

This is a take home essay project. Students are encouraged to write their papers in a creative format and to really try to get into their role as Minister of Economic Development and graduate student of Collins and Lappe.

- Students should work on this project in groups of 4-5 to help each other develop the best and most complete analysis of the proposal, thinking in the way that Collins and Lappe would if asked to review this project. Then student should write individual reports. (Development Proposal and assignment is attached)

Activity Three: Analysis of the role of gender in the problem of hunger and poverty in Africa

Read: "Kenya' by Torril Brekke from Women: A World Report, New Internationalist, (London, 1985).

View: "Man Made Famine." (video)

Students should read "Kenya" as a homework assignment and be asked to do a short write addressing the following kinds of questions:

- What was wrong with the Quaker's effort to help Rose? Did the Quaker do anything positive for the women?
- Identify three other things you learned or found interesting in this reading.
- Identify one reaction you had to the reading.

- Identify at least one question the reading raised in your mind and which you would like to know more about.

Students should share their writings and thoughts in small groups in class. The reading and small group discussions should be processed with the instructor.

Students should then view *Man Made Famine* in class. After viewing the video they should be asked to do a short five minute write on what they learned from the film about the role of women and hunger in Africa. Students should share their thoughts in small groups, and then the instructor should process the whole activity.

This assignment allows students to explore gender issues related to hunger, poverty and development in Africa. The issue of western directed, top down development verses grass roots, participatory development is also opened up by this material. The introductory essays in *Women: A World Report* will provide instructors with additional background material.

SOURCES:

Hunger: 1990, Hunger: 1992, Hunger: 1993. These three volumes (which also come with activity guides) are published by Bread for the World and provide updated material to supplement *Hunger: 12 Myths*. The address of Bread for the World is:

Bread for the World
Institute on Hunger and Development
802 Rhode Island Avenue N.E.
Washington, D.C. 20018

The video's "Politics of Food" and "Man Made Famine" may be borrowed for free from:

Church World Service Film Library
P.O. Box 968
Elkart, Indiana 46515
(219) 264-3102

Diane Pearson
Minneapolis Community College

26. The Nature of 'Underdevelopment' II"

Planning with Women in Mind
The Example of the Grameen Bank

INTRODUCTION: Problems of underdevelopment are endemic in many parts of the world. Without development, countries remain dysfunctional parts of the world trade system, grinding poverty persists, and the world economy itself loses in lost production and cost of aid. The Grameen Bank program is one of the most successful and replicated development programs in the world. Devised and founded by Bangladeshi economist Muhammad Yunus, it is now being copied by aid programs in many world areas. Recently, similar small loan programs have been started for the poor - particularly for poor women - in several places in the United States.

One premise of the Grameen Bank planners was that many economically poor people are poor partly because they have no access to credit. This was the major problem that the Grameen Bank program set out to solve. However, the Grameen Bank program also recognized that women particularly needed other support systems if they were to carry out successful enterprises. Banking services needed to come to the women, because these Muslim women were secluded at home and were occupied with childcare and domestic chores. They needed insurance against ill health and other disasters. They needed a network of women like themselves who could be called upon for help.

As it developed, the Grameen Bank program became more than a lending institution - and more a social and economic support society. The following reading and case studies give an idea of this extraordinary program.

STUDENT OBJECTIVES:

1. Students will be able to describe the Grameen Bank project and suggest reasons for its success.

2. Students will demonstrate an awareness of how the status of women is frequently improved both within the family and in society when women have access to credit and can aid the family economically.

REQUIRED TIME: 3 DAYS

GRADE LEVEL: Middle School, High School, Undergraduate.

WORLD HISTORY SKILLS AND CONCEPTS:

1. Students will understand the nature of poverty in the less developed world.
2. Students will understand how culture affects the modernization process.
3. Students will learn about the role of women in the economy of Bangladesh.
4. Students will learn how cultures adapt and integrate foreign ideas.
5. Students will learn how economic and social systems are intertwined.

TEACHING STRATEGIES:

1. Duplicate the background information on the Grameen Bank Project and assign it as homework reading.
2. Divide student participants into three groups. Each group reads one of the case studies. Participants develop a short description of their case study for the large group, or, using the interviewer/interviewee method, interview women in the case studies about their lives and experiences with the Grameen Bank

MATERIALS NEEDED:

1. Background information on the Grameen Bank.
2. Case Studies.

PROCEDURE:

1. Assign the background information on the Grameen Bank Project for homework. Have students use an Almanac to find out pertinent facts about Bangladesh and a brief history of the country.
2. Debrief students in class the next day as to basic information about Bangladesh, how it fits into a definition of a less developed country and the petinent facts about the Grameen Bank Project.
3. Divide students into groups and let them read one of the interviews. The group will then prepare a presentation.

4. On Day 2, the groups give their presentations.
5. On Day 3, the teacher can ask students to complete "Points to Consider."
    1. Why is investment capital so important to development both in Bangladesh and the rest of the world?
    2. Is capitalism an appropriate mechanism for development in LDCs?
    3. What are some impediments to obtaining capital in Bangladesh and in this country?
    4. How did women's lives change as a result of the Grameen Bank? How did the community change?
    5. What other support systems needed to be established besides just laws?
    6. What are 2 promises (economic and social) that borrowers make before receiving loans?

HOW IS THE LESSON INTEGRATED INTO THE LESSON THAT PRECEDES AND FOLLOWS IT? This lesson follows a general discussion of what underdevelopment means and the history of its origins in the 20th century. The lesson presents a very specific example of one solution to underdevelopment and is followed by a research project which allows students to investigate another country in terms of underdevelopment with some ideas as to how the country might approach its underdevelopment problems.

Ginny Bergen, The Madeira School
Marilynn Hitchens, Wheat Ridge High School

Planning with Women in Mind

The Example of the Grameen Bank

The Grameen Bank Project, launched in 1976 in the Bangladesh village of Jobra, was based on what might have been seen as a radical idea. The goal of the Grameen Bank Project was to loan money to poor, landless, rural people in Bangladesh. These men and women had no collateral - and none would be required for their loans. But the people receiving loans would be responsible for repaying them with interest. The method of making sure loans were repaid without requiring collateral, helps to explain why the Grameen Bank Project has become a model for similar programs throughout the Third World and in the United States.

The idea for the project came from Professor Muhammad Yunus, Director of the Rural Economics Program at the University of Chittagong in Bangladesh. The intention was to extend banking privileges to poor women and men; to eliminate the exploitation by money lenders; to provide disadvantaged people with a financial support system based on sound banking principles; and to reverse the vicious cycle of "low income, low savings, low investment, low income." Women who applied for loans would not need the approval of their husbands or other family members to receive ioans in their own names. This provision was a radical departure ftom traditional custom. As one man wrote, "all this has occurred in a Moslem society where women traditionally have few individual rights to say nothing of being able to borrow money for their own business enterprises. To do this, no laws were passed or changed and the husband's permission is not required. Grameen bank managers simply went ahead and made loans to women because it was sound business to do so even though it violated custom and tradition."

The loans would be small ones averaging $65.00 for first-time loans. However, these small loans to poor villagers could mean flexibility and opportunity for starting small income-generating projects. Although normal interest rates would be charged, borrowers would be protected from the enormous interest rates of money lenders - rates that often forced them into a cycle of overwhelming debt.

The first step in starting the Grameen Bank Project in Jobra, was to reach poor villagers and help them to understand the program. To reach women in a predominantly Muslim country such as Bangladesh was a difficult task.

Because Dr. Yunus was known and respected in the village of Jobra, he was allowed to hold a meeting with village women at night when they were able to attend after the day's work. The women, however, maintained a distance by taking their places at the meeting in a hut while Dr. Yunus sat outside in the yard talking to them through two female aides. The women in the hut were neither seen nor heard. As the discussion began (through the interpreters), it also started to rain. Dr. Yunus was given shelter in a hut - but not the one where the women were sitting. As the discussion continued, it became obvious that direct communication was needed to make the program clear to the women.

Finally, the women understood that Dr. Yunus was trying to explain something in their interest - that he was speaking of bank loans available to them. They moved to his hut, taking their place behind a partition so they could hear him and he could hear them without seeing each other. After a long session, the women were convinced of the benefit of taking out loans from the Grameen Bank so they could participate in small income generating projects.

Bangladesh is one of the poorest countries in the world, according to ordinary statistics that rely on an accounting of the formal economic sector. According to the 1981 Bangladesh census, only 40 percent of the population over ten years of age participated in economic activities - and for women the figure is four percent. This is grossly misleading, however, because virtually all adults and the majority of children are engaged in some form of economic activity in the informal sector.

The Grameen Bank Project focused on credit because having access to credit greatly increases the economic strength and flexibility of poor people. The project grew rapidly. By 1987 over 300,000 loans had been given - the large majority of these loans had gone to women.

How does this banking system for the poor work?

* Each Grameen Bank branch is headed by a manager who commands a fieldstaff of three male and three female bank workers. All staff members are required to live and work in the villages in which they are assigned.
* Bank workers visit the villages and talk informally to villagers, explaining the rules and benefits of the bank.
* Any person who owns less than 0.5 acre of farming land and has a severely limited income is eligible for a loan for any income-generating activity.
* To get the loan, the individual must form a group of five similar people. Each group elects its own chairperson and secretary and holds weekly meetings. Several groups meet at the same time in a village; this group of meetings is called a Center. The Center elects a Center-Chief who conducts weekly meetings and is responsible for the observance of all rules prescribed by the bank.
* Loans are given to individuals or groups; only the person receiving the loan is responsible for his or her loan.
* All loans are for one year and are paid back in weekly installments.
* Each week every group member deposits one Taka (Bangladesh currency) as personal saving. This fund is operated by the group. In addition, each member pays a "tax" into a group fund. The group also must set up an emergency fund to which all group members contribute as insurance against default, death, or disability of a member.

Formation of the groups is a key to the bank's success. A poor individual - particularly a woman - may feel exposed and powerless, but group membership makes her feel protected and less alone. Peer pressure helps to assure that the members will abide by the Grameen Bank rules and repay the loans.

Discipline, unity, courage, and labor are the four principles of the Grameen Bank. The Grameen Bank is more than an economic system for loans and credit; it is a social system as well. Along with the loans, each member promises to:

* Repair old and construct new houses.
* Cultivate, eat, and sell vegetables annually.
* Plant as many trees as possible.

- Plan their families.
- Educate their children.
- Drink tube well water.
- Introduce physical exercises in Centers.
- Refuse to pay dowry in their children's marriages.
- Undertake collective social activities.
- Participate in joint activities for earning higher incomes.
- Fight injustice and oppression.

Credit is seen as a central way of improving the living standards for the very poor. Particularly for women, direct loans made to them for projects that they devise are critical in raising their feeling of having power over their lives and futures. Dr. Yunus commented that the Grameen Bank Program "builds up the dignity of human beings while building up a country's economy."

The Results of the Banking Program

From 1976 to 1986 the Grameen Bank lent first-time loans to over 300,000 people averaging sixty-five dollars each. Over eighty percent of the loans went to women. With about half a million borrowers today, the bank is growing at a rate of 10,000 to 15,000 new borrowers a month. It has reached 9,500 villages - 14 percent of Bangladesh's 68,000 rural communities. Eighty-two percent of the borrowers are women. The repayment rate is 98 percent - much higher than the repayment rate of bank loans secured by collateral.

The focus has increasingly been to encourage women borrowers. Muhammad Yunus commented in a recent interview that, "in the case of a man, too often the beneficiaries are himself and his friends. A loan to a woman results in more benefits to the family."

Case Studies of Grameen Bank Borrowers

Samina - An Interview with Grameen Bank Manager Abdur Rashid Khan, Rangpur.

"A small path winding through the green of paddy fields takes you to Samina's house in Mirjapur.... Looking at this 32 year old woman in her tattered sari, I knew what kind of life she was living; a life of relentless struggle with poverty....

"There were no windows in Samina's hut. The sky was very heavy after the rain. It was difficult to see anything distinctly in the fading light of the evening.... I asked Samina, 'What do you eat your meals in?' 'In earthen plates, Sir,' she said shyly, 'Since we have very few of them, we let our children eat first. My husband and I eat afterwards. She then showed me an earthen jug, a very old glass of aluminium, and a spoon. 'These are gifts from my mother. I have preserved them with care.'"

Samina told Abdur Khan about her life. Perhaps the worst period was during the famines of 1974. "In that winter [Samina's family] had no means to buy rice.... They sustained themselves by eating boiled banana leaves. Sometimes they had nothing at all to eat for days Her eldest daughter Mannara would cry for rice. Samina herself felt like crying because she could not give the hungry little girl any."

In 1983 Samina received a loan from the Grameen Bank of Taka 1000 ($36.45). With the money, her husband Matiur and she set up a rice husking business. Matiur went to other villages to buy the rice and collect fuel while both carried out the rice husking business at home.

"This is how Samina, working on a capital of $18.50 [half of the loan was stolen] and hard work and determination was able to pay off the entire loan of Taka 1,000 ($36.45) on the 17th of April 1984. Apart from the extreme hard work and the attendant physical exhaustion, Samina was now free from worries about food for the family. They had just enough to eat; not a day of starvation in the whole of that year. The children even had new clothes and books. A few necessary domestic articles were bought....

"Samina has paid her installments and her special savings account money very regularly. So far she has never missed a weekly group meeting, not even when she has been sick. 'I would feel very bad if I ever missed a meeting....'

"I asked her about her feelings when she first received the loan from the Bank. 'I felt very happy, Sir. It was like having a new friend.'

"Samina has applied for a second loan from the Bank. It has been approved... Her plan is to continue in rice husking with part of the money and put the rest into setting up a grocery shop."

Bhagy a Rani - The Results of a Loan. An Interview with Grameen Bank Manager Itmedadud-Doula

Bhagya Rani's husband was disabled by illness. Bhagya Rani eked out a living for the family, "winnowing by day as well as by night. The payment was made in kind... Recalling her experience of that part of her life Bhagya Rani said, through tears, 'you know, Sir, those people with money just didn't think we were human beings. They would use most horrible language if I was ever late by a minute. However, I never protested. I thought I owed my life to them, otherwise I would just be without work and starve....'

"I do not have words to tell you how I felt [when I got my bank loan from the Grameen Bank]. I came back home with the money, a thousand Taka ($36.45).... I had never been able to send my children to school or buy them clothes at the puja [festival]. I could not even arrange for my husband's [medical] treatment. I set out in search of rice...I dried the parboiled rice in four days and got it husked at a rice mill...I made a profit [from the husked rice] of Taka 184 ($6.70). I wept in sheer joy" [This meant Bhagya Rani realized an average of Taka 150 ($5.40) profit each week.]

"I requested Bhagya Rani to tell me something about the difference she had evidently experienced in the condition of life before and after joining the Bank.

"Well Sir-,...before joining the Bank, I just could not think of myself as a human being. What have I not done to manage two bare meals for myself and my family. As I have already mentioned, I was thrown out by my father because my husband could not do anything. He was forced to ignore his fatal condition [tuberculosis] and beg along the streets of Galachipa for work and trying to get something for the hungry children. I myself went to work at the rice-mill, though I know well enough what nasty things people might say of me.

Even then I could not get enough food for my children. I could not think of giving them an education or buying them new clothes. Because I was poor, nobody cared to know what I was living through. But now things have changed. And the change is as a result of the Grameen Bank... We now eat three meals a day. My husband is having the kind of medical treatment tuberculosis calls for. He doesn't have to work. My children are going to school. Before this Bank business, my parents did not bother to inquire after me. Now my neighbors love to come to me and have a chat. I am the chief of my Center.... My luck had abandoned me for want of money. Now it has returned to me due to the Grameen Bank."

Sultana - An Interview with A.S.M. Mohiuddin, Branch Manager.

"Sultana was hard working and practical minded right from her childhood. She became a wage income earner from the age of 12...

"Impressed with Sultana's business ability [peddling wares in the village] her uncle Abdur Rahman expressed a desire to bring her into his house as his daughter-in-law. Her father was delighted and at the age of eighteen Sultana married Chand Miah and moved to his village.

"Sultana's mother-in-law had not been too enthusiastic about the marriage. However, Chand Miah gave her a sari, blouse, petticoat, and a nose ring. Her father gave Sultana a pair of gold earrings [and promised to pay Taka 1000 ($36.40) in dowry for his daughter]. Due to his pecuniary condition he could not immediately make the payment. However, after the wedding he paid Taka 400 ($14.58) in two installments.

"Chand Miah worked in a shoe shop. He was not pleased at the fact that his father-in-law had not met his end of the bargain of paying Taka 1,000 ($36.40) as dowry for marrying his daughter. While he could do nothing to the father, Sultana had to bear the brunt of his anger as well as that of her mother-in-law. They insulted her at every opportunity, humiliated her by abusing her father. And often they would tawnt her mercilessly and afterwards send her to her father's house for the remaining amount of money...

"[The last time] her father accompanied her to explain to his son-in-law. On reentering her husband's house Sultana saw some festivities going on. Realization dawned on her with horror. Chand Miah was getting married again and this time with even a bigger dowry....

Her mother-in-law was triumphant. Seeing Sultana and her father in the midst of her festivities she became enraged....this lady refused them entry into the house and told them never to return again. Seeing the commotion Chand Miah also entered the scene. The sight of his wife and the father-in-law was like a red rag to a bull. He pulled Sultana by her hair, dragged her in the mud, beat her mercilessly, and with a final vicious kick...he shouted these dreaded sentences. 'I divorce you,' clearly three times by which any [Muslim] man can dissolve his marriage just like that and proceed on with another marriage...."

Sultana's second marriage was also unfortunate. Her husband was totally idle - the spoiled only son in a family with seven daughters.

She was told about the Grameen Bank by an employer and friend. "Sultana did not take him seriously in the beginning. What could she offer to the Grameen Bank as collateral or guarantee. A poor, hopeless woman with nothing to her name, with the exception of the clothes she had on her back. What bank would take her seriously?"

Sultana formed a group and was approved for a loan. "The first thing the group was taught was to sign their names.... The first time Sultana signed her name on a receipt of the Taka 800.00 ($29.16) loan her hands shook visibly. So much money in her hands was like a tonic for Sultana." She bought $30.00 worth of goods before returning home.

"Early the next morning Sultana set out on her rounds to sell her goods... The profits of the first day truly excited Sultana...[After a weeks her profit had been on the average Taka 55.00 ($1.46) every day... Her reputation spread far and wide as she would not sell below standard articles, nor would she ever cheat anyone. Her next task was to set up a small grocery and variety store for her husband... Next to the shop Sultana constructed a tiny house for her family. She was a proud woman..."

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27. "Contemporary World Political, Economic, and Social Relationships"

"Less Developed Countries" and "Newly Industrializing Countries"
A Research Paper

INTRODUCTION: One of the principal objectives of the world history course is to introduce students to information and concepts about "less developed countries" (ldcs) and "newly industrializing countries" (nics), whose citizens comprise 80% of the earth's inhabitants. For many students the deceptively simple questions posed for the undergraduate paper and the frustrations they experience compiling the required information represent their first introduction to ldcs, and the first time they have consulted reference works or read leading news journals.

STUDENT OBJECTIVES: When I discuss the term paper project, I caution student about the frequently inaccurate or misleading statistics that distort economic disparities between "developed" and "less developed" countries, and emphasize that social and cultural attributes that cannot be quantified are no less significant. While learning about ldcs then should reflect on the "civilization diseases' of developed countries such as their own: hypertension induced by psychological disorders; alcohol and drug abuse; rising crime rates; and the isolation of many individuals especially the elderly. A thought-provoking question that is reintroduced for discussion later in the course is the occasionally expressed view that people living in ldcs should "become more like us." My intention is to provoke students to reflect on their own society while they learn about other peoples around the world.

REQUIRED TIME: One semester

GRADE LEVEL: High School & College

WORLD HISTORY SKILLS AND CONCEPTS: Another objective of the term paper is to encourage students to initiate a life-long habit of reading a leading world news journal such as *The Economist* or an outstanding daily newspaper like the *New York Times*. These, along with well edited and richly illustrated magazines like *National Geographic*, *Natural History*, and *The Smithsonian* and the many splendid programs on public television nurture world

history perspectives. Once imbued, world history perspectives are expanded, deepened, and added-to by personal and professional commitments to continuing self -education. Historical perspectives, together with those of other humanities, prepare educated persons to transcend compulsive professional routines and lead richer and more satisfying lives.

MATERIALS NEEDED: Begin research by reading encyclopedia articles on the country and reports in *The Economist* for the past twelve months. Next consult infoTrac data base of assistance regarding journals and magazines and the Subject Index files. Look for recently published general studies. *The Economist. Facts on File* AGS Fl 59 (U), *The Statesman's Yearbook* AY75457 (U), and the *World Almanac* and *Book of Facts* AYG? NSIN9 (U) are useful for statistics and specific facts. Be sure to check *The Economist* HI E22 (U) index for the past three years; in many cases there will be a special report on the country in addition to informative news reports. *USFI Reports (Universities Field Staff International)* are excellent sources for many countries.

TEACHING STRATEGIES AND PROCEDURES: Undergraduates are responsible for a five page double-spaced paper describing a "less-developed" country. Answer as many of the following questions as possible; if information is not available explain why. Obtain the latest data possible, and site the sources in social science style.

When did the country become independent? What form of government did it have at independence? Now? Who/what ethnic groups control the government, armed forces, religious and educational institutions?

What are the country's principal exports? Total amounts and %'s. Who owns the principal resources: mines, plantations, etc.? The principal economic ties are with which countries?

Does the country belong to a marketing arrangement for its primary product(s)? What were the consequences of the "Green Revolution"? What were the consequences of the OPEC price increases? of decreases? Role in the North-South dialogue?

Role in the Laws of the Sea conferences?

Foreign Aid: from which countries? How much? Population and rate of population increase? % living in urban centers

Selection of countries are made following discussion of the project the third week of class.

HOW IS THE LESSON INTEGRATED INTO THE LESSON THAT PRECEDES AND FOLLOWS IT? The basic information students acquire while researching a single country provides essential background knowledge for the two-lecture discussions on "The Nature of 'Underdevelopment'" and the related final examination essay question.

George Brooks
Indiana University

PART THREE: Book Reviews

Introduction by Marilynn Hitchens

Book Reviews by Participants

of the

Aspen World History Institute 1992

INTRODUCTION TO PART THREE: Books

by

Marilynn Hitchens

This section of the handbook reviews books which can make significant contributions to the themes presented in the course. The books were chosen with the following criteria in mind; student interest, classic literary quality, personal and emotional view of the subject matter, integrity in the sense of the indigenous view and historical accuracy, and size.

Each review summarizes the basic story, points out world historical themes and concepts addressed in the book, suggests ways the books can be used in the classroom, and assesses the special qualities of the book. The cross reference can help in deciding which books should be used in which parts of the course.

Books of this quality can impress the minds and hearts of students as no other medium can. They bring compassion and understanding for lives far away and long ago. They are meant to bring to students and teachers the poignancy with which all Institute members read and reviewed these literary treasures and monographs.

BOOK REVIEWS

BOOK	THEMES	TIME/PLACE	LECTURE
All Quiet on the Western Front	20th century war Life of the soldier	1914-18/Europe	23
The Arabian Nights	Islamic culture (India, Persia, Arabia)	900-1300/Middle East	10
The Art of War	Guerrilla warfare Maoism, Vietnam	500 B.C./China	7, 24
Burmese Days	British imperialism	1918-1939-Burma	19,20, 22
The Chinese Lake Murders	Confucian legal system Chinese elites	7th Cen Tang China Qing China	8, 21
The City of Joy	Urban life Multi-culturalism	Contemporary/Calcutta	1, 25, 27
The Communist Manifesto	Marxism Industrialism	1848/Europe	19, 20, 21
Daddyji	Indian colonial elites Modernization	1920's/India	19, 22, 23
A Daughter of Han	Chinese culture/women Family	19th-20th Cen/China	7, 23, 25
Don't Be Afraid Gringo	Agrarian reform/Family Catholicism/Women	1970's-80's/Honduras	25, 26, 27
Family	Family oppression China vs. West/Japan	1930's/China	23, 24
The Guns of August	WW I/Origins of the War	1914/Europe	23
The Hummingbird and the Hawk	Religion and politics Aztec society Spanish encounter	1503-41/Mexico	15, 17
Kanthapura	Hinduism/Colonialism Gandhi/Village life	1920's/India	7, 21, 23 24

Memories of Silk and Straw	Oral History/Women Feudal to modern eras	late 19th Cen Rural Japan	21
Midaq Alley	Human commonalities Lower class urban life	1940/Cairo	25, 27
Mythistory	World historiography	Contemporary	1, 27
Nectar in a Sieve	Peasant village life Modernization Women	20th Cen/India	4, 25, 27
One Day in the Life of Ivan Denisovitch	Stalinism/Labor camps Humanity amidst barbarity	1951/Siberia	23, 24
Ramayana	Classical Indian culture Women/Hinduism/Epics	B.C./India	7
Sweetness and Power	Sugar and Capitalism Slave trade/Demography	17th-19th Cen/ Atlantic Basin	17, 18
Sundiata, An Epic of Old Mali	Nation building/Family Folk stories/Oral history	13th Cen/Mali	14
The Tao of Pooh	Confucianism/Taoism Buddhism	Classical China	7
Things Fall Apart	Traditional African village vs. Europe	19th Cen/Nigeria	3, 14, 22
Train to Pakistan	Partition of India Religious intolerance	1947/India	11, 24
The Travels of Marco Polo	Trade/Geography Culture	13th Cen/Eurasia	11, 12
The Walking Drum	Medievalism Islamic/European links	12th Cen/Europe	10, 12
The Wretched of the Earth	Decolonialization Psychology of oppression	20th Cen/Africa	24, 25 27

Remarque, Erich Maria. *All Quiet on the Western Front*. New York: Fawcett Crest, 1991. 391p.

Nightly news broadcasts insure that images of war are never far from our consciousness. But how to teach "war" without simply describing cause and effect, numbers and battles remains a challenge. Erich Maria Remarque's *All Quiet on the Western Front* is frequently described as the greatest of all war books. Elements of this classic work of fiction make it especially appropriate for the world history classroom. Barbara Matthews points out that the narrator is not much older than high school students themselves, and the episodic, narrative format tends itself easily to discussion. "Paul Baumer's reflections on the contrast between his school days and his present life offer students the opportunity to articulate their own views on the relationship between school and the 'real world,' and to express their own present discontents and future expectations."

Students experience the immediacy of survival in the trenches with Paul. "We are at rest five miles behind the front," begins the narrator. Paul Baumer and a number of his classmates have enlisted in the German army during World War I. Katorek, their schoolmaster, had given them "long lectures until the whole of our class went ... to the District Commandant and volunteered." (p.11) One of the major themes of the novel and important concepts of World War I is articulated by Paul in this first chapter. "The idea of authority, which they represented, was associated in our minds with a greater insight and a more humane wisdom. But the first death we saw shattered this belief. We had to recognize that our generation was more to be trusted than theirs." (p.12) The reader comes under the spell of the narrator's hypnotic measured prose, and follows Paul through the dehumanizing experience of the Great War. Paul's friends in the company are killed one by one, and Paul experiences increasing alienation from the world away from the front. He is repulsed by his first hand-to-hand killing, suffers gas-poisoning, and is finally killed himself just a few weeks before the end of the war.

The universality of the themes in *All Quiet on the Western Front* work well in a world history context. Although the narrator is German, he is every soldier who has experienced the brutality and horror of life at the front. Worth discussing in the classroom is the concept of

"the enemy." Paul observes, "It is strange to see these enemies of ours so close up. They have faces that make one think-honest peasant faces...They ought to be put to threshing, reaping, and apple picking. They look as kindly as our own peasants in Friesland." (p.190) Students can discuss how "the enemy" is a relative description. For the German soldier, American doughboys were the enemy, too. Teachers might also note that a quarter of a million West Africans were also the "enemy" since they fought for the French in World War I. Bringing the discussion of war to the present day, the teacher could encourage students to locate articles about present day conflicts around the world from Bosnia to Iraq.

A wealth of interdisciplinary materials exist to enrich a World War I unit on *All Quiet on the Western Front*. Continuing the question "who is the enemy," the teacher might have students contrast war propaganda posters from various countries which are readily available from Social Studies School Service. A series of useful illustrations accompany John Steele Gordon's "What We Lost in the Great War," and suggest how paintings such as John S.Curry's "Parade to War" can depict the disillusionment of the Lost Generation. Powerful lyrics and poetry from around the world express similar themes found in the novel, and many other fiction and non-fiction works can be paired with this work. The selection becomes even broader if one addresses the theme of "war and the effects of war."

In our attempt as world history teachers to be more global and non-western in our approaches to history, *All Quiet on the Western Front's* powerful message of loss of faith in existing institutions can help launch a discussion of the new world order. John Steele Gordon states, "Before the war Westerners believed not only in the superiority of Western culture but in the innate superiority of the white race over what many, twisting Kipling's meaning, referred to as those 'lesser breeds without the Law.' Today no one but the hopeless bigot believes that those who could inflict the Battle of Verdun upon themselves are a special creation or the sole repository of human genius." Students might debate whether historian George Kennan was right to call World War I "the seminal catastrophe of the twentieth century." A catastrophe for whom? Europe? Asia? Africa? Was it also an opportunity for, say, China and Japan? Each student might look at the effect of World War I on a chosen country of the world. *All Quiet on the Western Front* can stand on its own as a marvelous work of

fiction for high school students. It can also provide the focus for a successful thematic unit on W.W. I.

Books, Materials and Teaching Aids:

1. Erich Maria Remarque, *All Quiet on the Western Front*, New York, Fawcett Crest, 1991.
2. *Colloquy*, publication of the World Affairs Council, is a fine source for teaching materials on present world conflicts.
3. *Spice*, (Stanford Program on International and Cross-Cultural Education), offers an excellent series, "The Literature of War and Peace."
4. John Steele Gordon's "What We Lost in the Great War," in *American Heritage*, July/August, 1992, suggests themes, poetry, paintings and ideas to use with a World War I unit such as this one.
5. Sundance Educational Associates, Littleton, Ma., publishes "Novel Ideas," learning packets to go with various works of literature. (*All Quiet* #00002)
6. Social Studies School Service offers catalogs on Secondary Social studies, Global Education and Multi-cultural Studies. A wide variety of materials can be ordered. (800-421-4246)

Jeannine P. Marston
Castilleja School

The Arabian Nights. Translated by Husain Haddaway, ed. by Muhsin Mahid. New York: W.W. Norton & Co., 1990. 400 p.

Part of Arab oral tradition as early as the 900's A.D. and written down by the 1300's the fanciful tales of *The Arabian Nights*, have fascinated adults and children. Though the tales contain cultural elements of India, Persia, and Arabia (p. xi. Haddaway), they contain a similar style which reflects the common tie of Islamic culture between the three regions.

In India and Indochina in 200-600 A.D. there were two brothers who are kings; Shahrayar and Shahzaman. Shahrayar, the older, rules India and Indochina while Shahzaman, the younger, rules Samarkand. Shahrayar sent a vizier to request his brother to visit him. Shahzaman packs up and leaves, but returns at midnight to say goodbye to his wife. Her finds her in the arms of a servant. In a rage, he kills both of them and leaves for his brother's domain. During his visit he falls into a deep depression, feeling like a failure for allowing such an event to occur. One day, while his brother is hunting, he witnesses an act of infidelity on the part of his brother's wife and concubines. He rejoices that he is not the only man to be betrayed. In time, after his brother returns, Shahzaman relates his own story of betrayal to Shahrayar and informs him of his wife's actions. In shock, Shahrayar goes on a journey, and his brother accompanies him. Upon returning, Shahrayar orders his wife and concubines to be put to death. He swears in the future to marry only for one night and then to kill his betrothed, for he can never trust the loyalty of any woman ever again.

As time goes on, eligible, beautiful, noble women become rare and a daughter of the king's vizier, Shahrazad takes matters into her own hands. She insists on being married to the king and then enthralls him with a story each night which so intrigues him that he insist on allowing her to live one more day so she can finish the tale. In the end he renounces his promise to kill his wife for he has learned the subtle moral of trust that runs throughout many of the tales.

The stories reflect the differing sources of Islamic influence. The multi-part story of the two viziers actually has the scenes of the story moving between Cairo, Baghdad, and Damascus, all important political/cultural centers of Islam at different periods of World History. Trade is a second world history theme which can be linked to many of the stories. Cooks, cloth

merchants, grocers are found in many of these stories. The difficulties they become embroiled in with demons or princesses often occur on the road while they are traveling from one place to another. The role of women is a third world history theme which the stories illustrate. The role of women in the stories reflect the contradictory images of them in Islamic society, as well as in modern Western society, of seductresses or loyal spouses and mothers.

The book is too long to read in its entirety for most world history survey courses. Even though it tells only a small number of the many tales associated with the 1,001 Arabian Nights, the stories continue for over 400 pages. Survey course instructors should select a number of episodes of various stories which highlight the theme a teacher may wish to illustrate in class. The stories are translated with an "ear" for their sound and should be read aloud in class. Allowing class work groups to pick stories to act out, with props if possible, would be a dynamic way to see the story unfold in the classroom. An instructor can give brief synopsis on paper of a number of stories chosen from the book for students to read before deciding to choose one particular story to read. A second method is to pick a number of stories for the entire class to read and have work groups pick a story to act out with the rest of the class serving as an, audience and collective drama critic of the group.

The translation, 1990, by Husain Haddaway is the first twentieth century translation to focus on original Arabic sources. Previous famous translations of the nineteenth century, such as Sir Richard Burton's, are made from sources that have many Turkish additions and do not accurately reflect Arabic culture or life. The tales of Sinbad and Aladdin are Turkish, not Arab, in culture, background, and nature. A second aspect of Haddaway's translation is his effort to keep the prose and poetry in a simple, plain manner, as that of an Arab storyteller. Earlier translations were often made in formal, flowery prose. Burton's is such an example. Haddaway's translation lends itself to dramatic readings or presentations in the classroom.

Gary Crawford Goodman
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Sun Tzu. *The Art of War*. Edited with foreword by James Clavell.
New York: Delta, 1989. 82 p.

The *Art of War* was written almost 500 years before Christ. The author writes for heads of state and military leaders. His theme is how to win wars and battles with superior strategies and tactics. His central premise is well known. "All warfare is based on deception." The advice is scattered throughout the book. "When we are able to attack, we must seem unable; when using our forces, we must seem inactive; when we are far away, we must seem near."

Sun Tzu's tenants are, of course, the lessons of modern guerrilla warfare which have been applied frequently and effectively in the 20th century. As we know, the man who did most to bring Tzu to our times was Mao Ze-Dong, and the classic application, as far as Americans are concerned, is/was Vietnam. The strategies and tactics of Mao's "Protracted War" are right out of The *Art of War*. "When the enemy is strong, we hide. When the enemy encamps, we harass. When the enemy tires, we attack."

The world history theme of change and continuity is the most salient feature of the book. The tenants of Sun Tzu have been modified and adapted to warfare across the ages from Napoleon to Mao to Ho Chi Minh to Castro to the Shining Path guerrillas of Peru today. The Sun Tzu thesis is, of course, another version of the McNeill thesis. When lesser groups meet superior ideas, their choice is to adapt or yield. Sun Tzu definitely offers superior ideas. Their adaption bears witness.

Three ways to use this book include the traditional book report as supplemental reading about the Chinese Civil War, 1937-49, the Napoleonic Wars and, most obviously, the Vietnam War. The *Art of War* is a prime example of the concept of diffusion, or change and continuity -- ideas which, as we know, may be used throughout an entire world history curriculum.

James Clavell has done a beautiful job of editing this classic. The book is brief, just 82 pages, and very readable. Yet, the author's message comes through clearly.

Mark Welter
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Orwell, George. *Burmese Days*. New York: Harcourt Brace Jovanovich, 1939/1980. 287p.

While George Orwell seemed always to bring passion, commitment and compassion to any subject that attracted his attention and his pen *(Homage to Catalonia* and *The Road to Wigan Pier* spring to mind), his style did not always translate into strong works of fiction. Interestingly enough, Orwell's passionate prose is paradoxically best suited to reportage (broadly defined) and essays firmly rooted to their place and time; in a word, nonfiction. The above commentary is not meant to convey the message that his forays into fiction are without merit. Indeed *1984* is a masterful work if not completely accurate is its predictions of a totalitarian, apocalyptic universes, it was nonetheless an exacting and relatively accurate condemnation of totalitarianism as well as an effective warning against the dangers of that disaster of a socioeconomic-political form. Both *1984* and *Animal Farm* have been staples on the syllabi of many European history and/or Western Civilization survey courses. All of which brings us to the text at hand: *Burmese Days*.

Published in 1934 and set in the less-than-halyconic days of the interwar period, *Burmese Days* is a slightly Byzantine tale of disenchanted yet often outraged (and brutal) imperial overlordship and indigenous manipulation disguised by obsequiousness, all set against a backdrop of Burmans' increasingly hostile attitude toward the British. While Orwell's stance on British imperialism is bitterly clear, his novel is less so. The characters are almost too stereotypical: the brutal, fanatical racists the befuddled yet unlikable station chief; social-climbing wives; sly servants; sycophantic Indian doctors. It is hard to develop much sympathy for any of them. The plot -debased, cowardly, disfigured, dissipated "pink" boy finds beautiful, tragic, egocentric, neurotic, racist girl, loses same, finds same, loses same, all the while grappling with his social conscience -- seems an unfortunate attempt to elevate *Burmese Days* to some sort of modern-day "Antigone." In short, this is not one of Orwell's great works.

Having said all that, this reviewer has the gall to go on to say that this <u>is</u> a supplemental text that can be used efficaciously in a world history survey course, but it must be done judiciously. It is actually superb at conveying many aspects of the <u>European</u> viewpoint on the barbarity of native cultures and the racial inferiority of the victims of imperialism and the

like. It has the added attraction of being one of the few works set in that area of the world; it also, scathingly, portrays the outposts of Empire as the "dumping ground" for excess (and unemployable) population from England.

Despite Orwell's vitriolic denunciation of European imperialism, the novel fails to provide the reader a valid glimpse into the mind of the colonized. Even when he is denouncing European exploitation, there remains at least a hint of paternalism in Orwell's prose. For this reason,

Burmese Days would need to be balanced by a work written by a non-European author. Given the cost of books these days, such an alternative might not be possible.

Charles P. Crouch
Georgia Southern University

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Van Gulik, Robert. *The Chinese Lake Murders*. Chicago: Univ. of Chicago Press, 1977. 215 p.

China during the early Tang dynasty was, like Han-yuan Lake where the murders of this story took place, serene above and violent below. Judge Dee, newly appointed Imperial magistrate for Han-yuan district, is rapidly faced with a series of murders which point toward a threat to the dynasty itself. Even the sweeping powers of the Chinese penal code would be inadequate to solve these crimes without Judge Dee's understanding of human nature. In bringing the criminals to justice Judge Dee protects the Imperial House, restores order to the town of Han-yuan, and uncovers the ancient mystery of the lake itself.

Robert van Gulik (1910-67), a Dutch diplomat and amateur sinologist, wrote a series of Judge Dee detective novels in the 1950s. The stories were based on popular tales which appeared during the Qing dynasty, but van Gulik revised the material to make it more readable for Westerners. Judge Dee is a Confucian trained scholar-official who has been appointed to the post of magistrate for Han-yuan district. Two months later the judge is attending a floating banquet hosted by leading citizens when a beautiful courtesan who has just whispered of conspiracy to Judge Dee is murdered. In the process of solving this crime Judge Dee must explore the society of Han-yuan at all levels. Beneath the placid surface of Han-yuan many tensions exist, from the twisted pride of a failed examination candidate to the lust of a petty criminal. The author skillfully connects all of these tensions into a web of crimes (and apparent crimes) which Judge Dee must unravel. In doing so the Judge uses all of the official powers which made him simultaneously detective, prosecutor, judge, and jury for every case.

Although intended primarily for entertainment this story has a number of world historical themes. The first and most pervasive is the role of law in society. Judge Dee exemplifies the Confucian ideal of law maintaining order by protecting all the inhabitants of Han-yuan, regardless of their class, and he bridles at suggestions from wealthier citizens that they should be treated differently. The focus on criminal law raises issues of what behavior different societies tolerate and how authority is maintained. Although armed with formidable instruments of coercion the magistrate must conduct all proceedings in public sessions, so his

wide powers were subject to constant scrutiny by the citizens of his district. Abuse of power would result in censure and punishment by higher authorities.

Another theme is the selection and power of elites. Judge Dee personifies the Confucian ideal of rule by those whose good character has been improved and strengthened by education. He has been appointed to the top position in Han-yuan because of these qualifications and because of past performance, and both his words and actions show the close link between power and responsibility in this system. At least two other possible types of choices for magistrate are presented, the aristocratic Han Yung-han and the wealthy Liu Fei-po, but the weaknesses of each are uncovered as the plot unfolds.

A third theme is the place of women in traditional society. While some of the female characters show resourcefulness, they are most admired for loyalty and deference. In the course of the investigation Judge Dee encounters women from different classes of Chinese society and their limited opportunities for education and employment are apparent.

Foreign influences on Chinese society are also apparent as Buddhism figures prominently in the story. Its importance in daily life has clearly receded from past peaks, but its persistence is shown as the dreaded White Lotus society surfaces from the apparent calm of Han-yuan, confronting Judge Dee with his greatest test.

This book will give students a much better insight into traditional Chinese society than found in more scholarly works. It could also be used to explore any of the world historical themes discussed above. Comparison between the criminal ir estigation methods of Judge Dee and those of other medieval societies could be made. One group of students might investigate a crime and conduct a trial in the Chinese style while another group followed the European method of trial by ordeal. A dramatic interpretation could also be used with "Judge Dee" ready to explain his decisions at any point. Another group could list the crimes found in the story and the punishments for each, while a fourth group tried to identify actions which were permissible in Tang China but illegal in the U.S. (such as sale of women). With assistance from local law enforcement officials or criminal lawyers students could find out how criminal law works in our society as compared to Judge Dee's society.

The Chinese Lake Murders would be a good book for a high school world history course as it contains enough action and suspense to make its substantive content quite entertaining. Robert

van Gulik wrote this as a detective novel, so it lacks the depth some would like, but it is story which students will remember. For college students (or those who are interested in more details about Chinese criminal law) a better book is *Celebrated Cases of Judge Dee*. Van Gulik's translation of a 19th century text, which provides a much better description of the methods and aims of the Chinese system and of Judge Dee's character. The original manuscript was based on a real figure from the early Tang dynasty, but more accurately reflects Qing times. Since this was the period during which most Westerners first encountered and were shocked by Chinese ideas of justice, the anachronisms in the stories do little harm. The Judge Dee mysteries could be used in any world history or Chinese history course to help students see how the Confucian ideals could be applied to real life.

Christopher N. Sommer
Aspen High School

Lapierre, Dominique. *The City of Joy*. New York: Warner Books, 1985. 500 p.

City of Joy is the story of life in one of the most impoverished, overcrowded sections of the city of Calcutta, India. Men, women and children who have been uprooted from their homes by climate and hostile circumstances are thrown into a city whose capacity for hospitality has been pushed beyond imagination. Hasari and his family moved to Calcutta because of severe drought. He spent many months living in the streets while trying to find work. Eventually he was befriended by a young Catholic priest from America and joins him in the "City of Joy." Revealed in the story were the many problems of large third world cities around the world. One theme of the book which was particularly interesting was the mix and variety of religions in Calcutta. It was refreshing how tolerant the people were of each other considering the amount of stress involved in the slum area.

City of Joy could be used for a historical background of India concerning the mixture of ethnic groups, religion, and language. It could also be used to explain how climatic changes can affect historical changes. World population would be another possible subject for discussion about the book. Possible discussion questions include "Why is it more dangerous to live in Miami than in Calcutta?" and "Do material possessions provide a higher quality of life?"

The book could be used at the high school level but would probably be better suited to college students. The book is five hundred pages long and the subject matter is very detailed.

City of Joy has many special qualities, but it's most distinct characteristic would be to encourage the tolerance of other ethnic groups. Overall the story tells how people learn, despite incredibly difficult odds, to survive, to share, and to love.

Linda Simonsen
Superior High School

Marx, Karl & Friedrich Engels. *The Communist Manifesto.* Recommended text edited by Leo Huberman. New York: Monthly Review Press, 1964. 99 p.

The Communist Manifesto was written in January, 1848 at the behest of the Communist League, an underground workingmen's association. Marx and Engels were 27 and 25 years old. European industrial workers were subjected to intense exploitation and harsh living conditions. Labor organizations, some legal, many suppressed, were composed of workers and articulate intellectuals. These associations both supported each other and competed for influence across national boundaries. *The Manifesto* was written in German, printed in England (for security reasons) and immediately translated into French by partisans of the Paris Commune. Four years later, in 1852, even while new translations were appearing, the Communist League was dissolved by its remaining members after their leaders were subjected to a showy trial and thrown into Prussian jails.

The Manifesto ends with the famous exhortation: "The proletarians have nothing to lose but their chains. They have a world to win. **WORKING MEN OF ALL COUNTRIES UNITE!**" Why, given the shelf life of party platforms, did one that so obviously failed become widely read and remain so durable? In part, it is because the authors were not bound by slogans. Engels had drafted a workers' catechism (included in the edition cited) but he saw the merit of Marx's alternative immediately. Marx offered historical knowledge of class-based institutions and conflicts as a vehicle for transcending pressures of immediate struggles and intolerable living conditions. The *Manifesto* opens by observing that, "The history of all hitherto existing society is the history of class struggles."

Marx and Engels sought to clarify class struggles over time, much like Charles Darwin had systematized biology and understanding of life on earth over time. Western institutional history is sketched as dynamic, constantly changing, and violent. Certain "progressive" classes and ideas that were revolutionary in one epoch are encountered as retrograde and counter-revolutionary in the next; historic revolutionary dynamics of capitalism are emphasized. "The discovery of America, the rounding of the Cape [of Good Hope], opened up fresh ground for the bourgeoisie." Thereafter, capitalism had changed everything, including the bourgeoisie itself. In 1848, while capitalism continued to transform industrialization and

commerce, the proletariat (whose make up changed repeatedly) was seen as yet another seminal force signaling world wide transformations.

This dialectical analysis of history, set forth in its first two sections, is the hallmark of *The Manifesto* as well as a distinctive feature of Marx's and Engels' research and writing generally. Their sense of originality amidst other social theorists and partisans is articulated in the third section. The fourth section return to an international agenda for all labor, calling for immediate redress of grievances, pointing out that revolution must be comprised of long-term objectives and processes. Marx and Engels attempted to demonstrate that historical knowledge is required for intellectual independence, moral liberation and political transformation, in the nineteenth century and beyond. Opinions are apt to remain divided over whether they succeeded or not. Either way, their dialectical perspective and emphasis on systems analysis are encountered routinely in all types of historical narrative, including World History.

Mature junior high students in the United States should be able to manage *The Manifesto*. (We may note that it has proven accessible to marginally literate persons in many languages and diverse circumstances.) An edition with Engels' 1888 preface and explanatory notes is recommended. Readers should be familiar with irony. Sections 1, 2 and 4 convey the dialectical analysis with a vocabulary rich in the institutions and values of Western social and intellectual history. Treatment is Euro-centric, but the conceptualizations of systemic domination and subordination are not culture bound. (Section 3 may be omitted unless alternative contemporary socialist movements are to be examined.)

The Manifesto should be read as a document of its own time, rather than ideology from the "cold war." Students may want to read it while listening to Beethoven's "Ninth Symphony" (composed in 1818, the year of Marx's birth) then discuss Schiller's poem that was the basis of the choral movement. This helps locate *The Manifesto* within German Romanticism with a minimum of abstractions. Working conditions of the age may be discerned from the Sadler Parliamentary Committee Report on Factories (18 volumes, 1832) that has been excerpted in various books (D. McGarry and C. Hohl, *Sources of Western Civilization*, vol. 2, (Boston: Houghton Mifflin, 1963) pp. 270 ff. Perspectives of a Liberal reformer of the period may be found in Charles Dickens' *Oliver Twist*, or *A Christmas Carol*. Herbert Spencer's opposition to government "intervention", a popular view among the bourgeoisie, may be consulted in

Social Statics (1850); e.g. chapter XXV on poor relief and chapter XXVI on public education. Some students will want to know about Marx's "competitors," such as Proudhon, Robert Owen and others mentioned in Section 3. Also, it is interesting, in light of intervening years and developments, to review the tenor and specifics of changes projected for the future at the end of Section 2.

Why has *The Communist Manifesto* endured? Simply to read it is to know part of the answer. Its passion for the relevance of history and justice for life in the present is a modern secular proclamation in an ancient Prophetic tradition. Like a prophet of old, *The Manifesto* challenges, even compels, responses from critics and enthusiasts, alike. It led Lenin in 1892 and Li Tachao in 1920 to found study groups that were politically active. Its ideas prompted "Rerum Novarum," the famous papal encyclical on political economy in 1891. Now, while it is damned in some quarters, it resonates in Liberation Theology. Every literate person should read it and reflect upon its implications for World History.

Gene Chenoweth
Bucknell University

Mehta, Ved. *DaddyJi*. New York: W. W. Norton, 1988. 195 p.

This charming book is Ved Mehta's biography of his father, a public health official in colonial India. The family derived from Punjabi peasant stock, but Ved's grandfather broke from those agrarian origins to become a petty official in the imperial government. All of his children received western-style educations, and Daddyji, the eldest son, attended a government college and medical school in the Punjab, then obtained an advanced degree in public health in London, returning to India in the 1920s. Following a year in the United States as a Rockefeller Foundation fellow, he married, fathered children, and settled into a highly successful career in public service. His life can be read as an exemplary success story, but what gives it special interest is its sympathetic portrayal of a member of the new elite created by colonialism.

The book is filled with marvelous anecdotes about the ways in which the Mehtas made the transition from tradition to modernity. Technology intrudes in subtle, yet significant ways. The grandfather obtains his first pocket watch and takes his family to Amritsar to see electric lights, while his son journeys half way round the world. Western education has a more dramatic impact. It turns Daddyji into something like an English gentleman, wearing western clothes, becoming an enthusiast for cricket and tennis, and spending his free time at the club Marriage customs mutate. Although Daddyji agrees to an arranged marriage, he insists on a wife who is "free of superstition," and the dowry consists of a 1924 Chevy rather than the traditional jewelry and cloth. A series of vivid vignettes highlights the encroachments of western values and customs on this Indian family.

The cultural impact of the West on the rest of the world is demonstrated in a highly personal and touching way in this biography. It can be read in conjunction with one or more lectures about European colonialism and its consequences, used as the principal source for a paper assignment on the ways in which western culture insinuated itself on other societies, or serve as the basis for a class discussion on the question, for example, of collaboration with colonialism. Where did Daddyji's loyalties lie? What were his political responsibilities? How did his sense of family and community differ from that of his father?

What makes *Daddyji* such a special book is its highly evocative, emotionally engaging portrait of an individual who successfully made the enormous journey across cultures that imperialism imposed on millions of peoples around the world. In clear, warm, succinct prose, Ved Mehta makes his father's experience readily accessible to the American student.

Dane Kennedy
University of Nebraska

Pruitt, Ida. *A Daughter of Han: The Autobiography of a Chinese Working Woman.* Stanford, CA: Stanford University Press, 1945. 249 p.

What began as author Ida Pruitt's curiosity of the old customs of Chinese families in childbirth, marriage and death ended in a meticulous, touching and rich oral history of Ning Lao T'ai-t'ai entitled, *A Daughter Of Han: The Autobiography of a Chinese Working Woman.* It is the compilation of two years of thrice weekly interviews with Ning Lao, a Chinese "everywoman", who lived from 1867 to 1938, the last year that Ms. Pruitt had contact with her. *A Daughter of Han* is divided into three "books" and two introductory sections. These two sections are the prologue and "The City", a brief informative piece about P'englai, the main setting of the story. The three books that comprise *A Daughter of Han* are: Book One-The Family:1867-1889; Book Two-In Service:1889-1899; Book Three; The Family:1899-1938. The book also includes a tremendous index which will lead the reader to any of the numerous topics covered in the text, from face-saving to foot binding, demons to opium.

The story of Ning Lao is the story of living and surviving in a weak and devastated China in the latter 19th Century and early 20th Century. Ning Lao was a peasant woman who existed daily in any way she could. Employed mainly as a domestic servant, she also at times became a beggar on the city streets in order to feed her children and her opium addicted husband. Her story provides for the reader a look at a life that contains, and strictly adheres to, numerous Chinese cultural customs such as the large Chinese family system, social customs for male and female, rich and poor, attitudes towards foreigners and Christians. Yet throughout her life, Ning Lao is at once both an oppressed citizen and stoic observer, a gossip, a storyteller, a chronicler of history and life, and whose final success, she realizes, is her grandchildren. As Ms. Pruitt states in the prologue, "Within the common destiny is the individual destiny." Her life will continue because of future generations.

There are many ways that *A Daughter of Han* could be utilized in a World History course, and its use is certainly not dependent upon the age of the student. In a middle school or lower level high school course, the book would be most advantageous as a reference guide to life in China. It would be time consuming, but certainly not difficult, for younger students to read

the entire book, but because of the very good index, younger students would benefit more by researching single items of interest, either individual topics, historical notes or the social/cultural customs of China during this era. Older students, that is upper high school and college aged students, would enjoy reading the book by itself in order to gain a deeper understanding of Chinese culture and society through a woman's eyes, as opposed to reading a textbook account of "Life in China".

The book is very readable, short, (249 pages), and full of such varied topics that it is a quickly read book as well. Perhaps the most special quality of *A Daughter of Han* is Ning Lao herself. The reader will become personally attached to Ning Lao as if she were a long lost friend who is now, finally, able to sit down with an old acquaintance over hot tea, and relate all that has happened to her the past seventy years. She has no self-pity and no bitterness which one might expect of a lifetime of disharmony, heartache and daily struggle. Rather, a proud woman emerges, one with a sly sense of humor, one who possesses the strength and courage of all women, and one who truly deserved her title, Ning Lao T'ai-t'ai, "The Old Mistress".

Annette M. Lukas
Llano Junior High School

Alvarado, Elvia. *Don't Be Afraid Gringo: A Honduran Woman Speaks from the Heart.* Translated and edited by Medea Benjamin. New York: Harper and Row, 1987. 168 p.

This little book presents the life story of Elvia Alvarado, an Honduran activist for social change, especially agrarian reform, in the 1970's and 1980's. Elvia's story is told in her own words, in the first person voice, as translated from the Spanish by Medea Benjamin, a senior analyst on Central America at the Institute for Food and Development Policy in San Francisco. The introduction to the book provides a brief summary of Honduran economic and political history and serves as a helpful context for better understanding Elvia's life experiences. The fourteen chapters of the book then follow Elvia from her girlhood and early family life through young womanhood and into mature adult life and through the process of her transformation from being an object and victim of history to being an actor in and creator of history and change

There are many world historical themes or concepts in this book. The story of Elvia's life teaches much about:

- social, economic and cultural conditions in a poor, Latin American society. There is a lot about gender and family relationships. Students may note both similarities and differences between Honduran gender and family relationships as exemplified by Elvia's story and conditions in the U.S. or other western, industrial countries.

- dynamics of change. The role of the church as both a maintainer of the status quo and as a change agent is apparent here. Also the role of critical education and education about human rights in the development of social change movements and activists stands out in this book.

- the relationship between rich and poor, western and non-western peoples. This book provides students with an alternative view of U.S. foreign policy in the region. Elvia articulates a view of how poor Hondurans see the U. S. and how they define their own aspirations and needs.

Though Elvia has only a formal education of second grade, her wisdom, intelligence, courage and human dignity stand out again and again as one reads through the chapters of her life and

how she has come to understand it. Stereotypes about poor, ignorant, pathetic peasants are severely challenged with this book. The book is very hopeful that change is possible and that ordinary people can make a difference in spite of great obstacles of poverty and political oppression. The reading level is easy. I am sure high school students would have no problem. My community college students report that they like the book because large themes and processes of social and economic and political change become more understandable to them when they are filtered through the life of a real person.

There is a 30 minute video on Elvia showing her at work in land reclamation actions. Contact Institute for Food and Development Policy, 145 Ninth Street, San Francisco, California, 94103 (415) 864-8555.

This book can be used as a sequel to a discussion of the dynamics of hunger, poverty and development in general in the modern world or to a specific study of the region of Central America. Through Elvia's story, one can see many of the forces at work which are addressed in *Hunger: 12 Myths* by Joseph Collins and Frances Moore Lappe. The thesis of *12 Myths* that the problem of hunger and poverty is really the problem of a lack of real democracy is well illustrated by Elvia's struggle. The introduction of *Gringo* also alludes to the difference between elections and the conditions and institutions necessary for implementing real democracy in a poor, underdeveloped country. Elvia's story also brings out some of the destructive aspects of U.S. foreign policy in the region of Central America and thus can help launch a broader discussion of the ways the U.S. has tried to affect change in Nicaragua, El Salvador and Guatemala.

Elvia's story can lead to a further investigation of the role of women in Central and Latin America. Another, longer book, which can be compared with *Gringo*, is, *Roberta Menchu: The Story of a Guatemalan Woman* . Data about women in other Central American and Latin American countries can be easily obtained from such sources as:

Sisterhood is Global, by Robin Morgan (New York, 1984).

Women: Trends and Statistics 1970-1990, (United Nations, 1991).

World Social and Military Expenditures, 1990-1991 by Ruth Sivard (Washington, D.C. 1991).

The theme of development and relationships between rich and poor countries which is provoked by this book can be further explored, especially from a third world women's perspective by turning to *Development, Crisis, and Alternative Visions: Third World Women's Perspective*, by Gita Sen et al. (Monthly Review Press, mid 80's). This book represents a very important thinking through of development from the perspective of third world women, but it is not easy reading for introductory college students. It is an important resource for instructors and appropriate for upper division college students.

One could develop a debate around a number of issues raised by Elvia's life story. For example,

- the arguments pro and con used by the Church to maintain or to challenge the status quo, especially liberation theology and the counter arguments.
- the arguments pro and con justifying U.S. foreign policy in Central America. Greenhaven Press has a fairly recent "Opposing Viewpoints" issue on Central America and U.S. Foreign Policy.

One could develop a role play around a number of scenarios from Elvia's life. For example,

- Dramatize the process of Elvia's transformation into an activist.
- Dramatize the role of human rights education in struggles for social change and how and why it helped Elvia save her own life and that of others. What is human rights education in the developing world? How is it transmitted? What are the obstacles. What facilitates it or makes it at all possible?

Diane Pearson
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Pa Chin (Ba Jin). *Family*. Waveland Press, 1989. (basic text from the 1958 edition translated by Sidney Shapiro with an introduction by Olga Lang). 329 p.

For those teachers of World History firmly committed to the humanities, Pa Chin's classic Chinese novel, *Family*, represents an excellent opportunity for incorporating great literature into various themes within the discipline. The author, one of China's most popular writers of fiction in this century, has written a poignant account of the injustice and oppression found in the traditional Chinese family and the need to overthrow that yoke of oppression and the accompanying Confucian ideology which allowed it to endure since ancient times. Written in 1931, the book reflects the author's devout anarchism (he was greatly influenced by international anarchism, Russian populism, and the French Revolution as Olga Lang notes in her fine introduction.) And, indeed, the times were ripe for revolution. *Family* takes place during a time of great political and social upheaval in China and in the world. The Qing dynasty has been overthrown, World War I has ended and several empires with it, the Russian Revolution consummated, the May 4th Movement has protested the continued imperialism of the West and Japan calling for "science and democracy," and Chiang K'ai-shek and the warlords are fighting for control of China and the "Mandate of Heaven." In Chengdu in Sichuan Province (where the author grew up,) the reader meets the Kao family, an archetypical, extended, four-generational, gentry family whose large, secluded compound seemingly keeps the ugly affairs of war and the winds of change safely beyond reach. But perhaps not, for as we pause to enter the compound, Ba Jin ominously observes: "On the walls on either side of the entrance, hung vertically, were red veneered plaques inscribed with black ideographs. ... *the wishful* (italics mine) motto was set forth: *Benevolent rulers, happy family; long life, good harvests.* (italics author's) Just as the Chinese state had essentially disintegrated, the stability and unity of the Kao family was about to be challenged.

While it is the "Venerable Master," the patriarchal, grandfather Kao who rules with a characteristically Confucian authoritarian hand over the family, guarding against any impropriety, it is ultimately "Third Younger Brother" Chueh-hui who emerges as the novel's "hero," courageously breaking free of the rigid norms of the family to travel to Shanghai in search of a real identity and a more humane existence. A revolutionary idealist of sorts,

Chueh-hui is won over by the cause of the May 4th Movement and its democratic appeal: social and political equality, the use of vernacular Chinese language instead of the cumbersome, classical characters which only the scholar bureaucrat, gentry elites could read. Chueh-hui has been exposed to the progressive journals of the New Culture Movement in China (1915-22), and he even joins a group to publish a magazine called "Dawn." It is Chueh-hui who rails against "First Younger Brother" Chueh-hui's apparent passivity and cowardice and reluctant acceptance of the status quo, in his case a prearranged marriage with a different woman than the one he truly loves. His tragedy crescendos when, later in the novel, Chueh-hui, in keeping with an ancient Chinese superstition not permitting the husband to be present at the birth of a second child, persuades his wife to give birth to their second child outside the family compound without his presence and support. The baby survives, but not her mother. It is also Chueh-hui who convinces "Second Younger Brother" Chueh-min to elope (temporarily, at least, until Venerable Master Grandfather Kao relents on his deathbed) with the woman he truly loves, the well-educated, reform-minded cousin Chin.

Chin's heroic qualities should not be overlooked; indeed for a woman in the traditional Chinese family/society, social and sexual inequality were well-understood Confucian norms. Her desire to cut her hair, to go to a private school, to marry for love without being restricted by status, "to become a strong and self-reliant woman, a 'human being', like Nora in Ibsen's *A Doll's House*," had to compete with the plight of many women and men burdened by the weight of history and culture, in a sense, caught up in a maelstrom of forces beyond human control. The story of the bondmaid, the fifteen year-old slave girl, Ming-feng, reveals a similar bind. Ming-feng's tragic heroism emerges with her suicide after dreaming that Venerable Master Kao has sent her to a friend's household to be his concubine. Because she was in love with Third Younger Brother Chueh-hui (and he in love with her,) her death sparks her lover's realization of the absurdity of the "feudal" past and the "old", and a need to look ahead to the future and the "new." Ba Jin assuredly supported the Communist Party up to the Cultural Revolution, but he did not adhere to the Marxist tenet that man's (and woman's) consciousness had little to do with the determination of his or her social being.

Incorporating *Family* into the world history curriculum should bring fine reward for both teacher and student at all levels, middle, secondary, and university. While time may be a

factor in deciding whether or not to use the book (329 pp.), the author writes with great expressiveness, and the dialogue is wonderfully poignant, if not wrenching at times. Moreover, excerpts of the book could be used effectively, particularly in the area of gender and class issues. (Chapters 22-26 are especially strong in addressing the conflicts in which women of all status found themselves.) Larger thematic possibilities abound. The issue of change and continuity, the "new and the old," in the face of cultural encounter (with the West and Japan, most notably,) and the accompanying search for identity especially during times of revolution and modernization -- all over the world -- invite the teacher to use Ba Jin's work in comparative fashion. The existence of a "Lost Generation" is not limited to Fitzgerald's *Gatsby* or Remarque's *All Quiet on the Western Front*. There is one in China too. Responses to various forms of material and non-material cultural encounter differed among peoples and nations during the 19th and 20th centuries, but we can at least distinguish a search for the meaning of life particularly among intellectuals but also among the "ordinary" folk. As Chueh-hui sails away from his family and Chengdu, he is unsure of how he really feels. "Before him was an endless stretch of water sweeping steadily forward, bearing him to an unfamiliar city. There, all that was new was developing new activities, new people, new friends." What will the "new" mean? He does not know, only that "the past seems a dream," and the river seems always to flow onward. Onward, for Ba Jin, to a life where justice takes primacy over order.

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Loomis Chaffee School

Tuchman, Barbara. *The Guns of August.* New York: MacMillan Co., 1962.
(Originally *August 1914*) 511 p.

The Guns of August, by Barbara Tuchman, is a depiction of the fateful events of the first month of World War I. A brief but beautifully written overview of the European political and social situation sets the stage for the outbreak of "the war to end all wars." Tuchman describes the opening month of the First World War in terms of a classic tragedy. Her history is a story of "people" dominated by "events." She describes the pageantry as Europe's royalty gather for the funeral for Edward VII of England with the same faculty as she portrays Kaiser Wilhelm's hopelessness prior to the outbreak of hostilities.

Tuchman's accounts of the mobilization process, war plans, and politico-military leadership structure of each of the major combatants is vividly written. It is a correspondingly useful way to introduce the origins of the war to undergraduates. Her colorful narrative brought contemporary phrases like; "The Russian Steamroller," and "The Miracle of the Marne" to a permanent place in the lexicon of military history. Her descriptions of war plans, marches, and battles as the projected "lightning" war deteriorates into the quagmire of the trenches is a grim introduction to the depersonalized, inhuman nature of "modern" warfare.

To select only two themes important for world history from this work risks distorting a book best experienced as a whole. Generically, the theme of European interdependency including political, military, and economic aspects is crucial in Tuchman's approach. On a more military note, the essentially "uncontrollable" nature of modern military organizations is constantly visible. The effectiveness of politico-military leadership, the fatalism of nations and their leaders, and the contribution of industrialization to the "Great War" might also yield fruitful class discussion.

The length of this book (511 p.) precludes its use in entirety in a world history course. Passages from the early chapters could be used to give life to events that students tend to view as abstractions. Tuchman's lively description of the royal pageantry involved even in the death of a monarch open a window to a vanishing era and could easily be compared to the wedding of Prince Charles to "Lady Di." The chapters describing the mechanics of mobilization could be used to illustrate the bureaucracy of large military organizations and

their influence on political leadership of the period. The *Guns of August* should be included on all reading lists for this period of history at the undergraduate level and below. It is unlikely that Tuchman's descriptive narrative will be supplanted in the near future.

Mrs. Tuchman was awarded the 1963 Pulitzer Prize for general non-fiction for *The Guns of August*. This honor was well deserved. One caution; the graduate student may find Tuchman's bibliography quite helpful in further research. The chapter endnotes, however, offer little useful information for location of citations and incorporate very few of the descriptive notes which we now expect from scholarly works. I highly recommend this book for high school and early undergraduate students who show an interest in the First World War and its impact on the development of World History.

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Padden, R.C. *The Hummingbird and the Hawk: The Conquest and Sovereignty in the Valley of Mexico: 1503-1541*. Harper Torchbooks, 1970. 319 p.

Padden presents a narrative history of the Aztecs from the inception of the Empire to the post-Spanish Conquest. He argues that Aztec rulers cynically fabricated the Hummingbird God of War, Huitzilopochtli (Weet-zeel-o-poch-tly), since such a god served to terrify common people into submission. The Hummingbird also provided the Aztec military ruling class with legitimacy and its *raison d'etre*. It was the insatiable need for sacrifices that eventually caused the Aztec state to connive with rival powers in the staging of sham battles, called "Flower Wars," which provided prisoners for each side. Padden explains the confrontation between the Montezuma and Cortes as a struggle for religious hegemony. While the Aztec religion pantheon ruled men by means of terror, the Spanish Church sought to win the hearts and mind of the Indian with the image of a loving, liberating God. Padden argues that subsequent efforts of the Inquisition to force Aztec conversion to Christianity and stamp out sporadic resurgence of the Hummingbird cult stemmed not merely from the Church's ardent mission of proselytization, but because religious conformity was a necessary condition to Spain's political sovereignty in Central America.

The book is particularly timely given the controversy surrounding the five-hundred year anniversary of the Columbian Encounter. Instructors will use this work to illustrate the clash of culture between the Old and New Worlds. The significance of religion as a means of social control and class division is unmistakable. Padden gives a balanced treatment of the conflicting mission of the Catholic church which supported the Spanish Crown's authority and yet imposed limits on the state's economic exploitation of Indians by challenging the morality of slavery.

Padden's unsympathetic treatment of the Aztecs contrasts to the vitriolic condemnations of the European invasion in more recent studies. Instructors might find it useful to have students read sections from K. Sale's, *Conquest of Paradise* or news clippings covering the numerous protests of Columbian exhibitions that are currently touring the country. Students might also glance at primary documents found in J. Bayard Morris, *Five Letters of Cortes to the Emperor*, Marvin Lunenfeld, *1492, Discovery, Invasion, Encounter*, or M. Leon-Portilla, *The*

Broken Spears: The Aztec Account of the Conquest of Mexico. Students might also play a computer simulation, *Seven Cities of Gold* (Electronic Arts Inc.) in which they assume the role of Spanish Conquistadors exploring a new world. They are required to keep a journal of their exploits and record their impressions and frustrations in communicating with indigenous populations. After the simulation the students read Padden's work as part of the debriefing. Finally, students could contrast the Hummingbird cult with other examples of state ideology and social control. The temple complex system of the Aztecs and ancient Egyptians was very similar, yet students should explore why the Egyptians did not resort to human sacrifice. A comparison of Aztecs to such totalitarian societies as Nazi Germany or Stalin's USSR yield interesting similarities and differences.

Padden's work maintains a balanced consideration of Aztec and Spanish motives that is currently difficult to find in "politically correct" academia. As opposed to Leon-Portella's, *Broken Spears* or B. Diaz's, *Conquest of New Spain*, Padden shows us the Conquest from both sides. Rushing to capture the Native American voice, World History courses often treat the subject of Europeans in America too facially. Many scholars will object to Padden's approach. Indeed recent study makes us suspect that his depiction of sacrifice as the central institution of Aztec life is not somewhat overstated. Nevertheless, Padden's novelistic style and penchant for graphic description of torture will engage even the most reluctant student and spark debate in class discussion. The work is suitable for advanced high school or any undergraduate college level.

J. Malcolm Thompson
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Raja Rao. *Kanthapura*. New York: New Directions, 1967. 244 p.

Set in a South Indian village in the 1920's, Rao's novel, published in 1938, tells the story of how the Gandhian *satyagraha* movement came to a village in South India and transformed the thinking and lifestyle of the villagers. It is a novel of action as well: of exciting clashes between British soldiers and non-violent villagers, tense picketing of palm-toddy booths taxed by the colonial government, and an attempt to organize the coolies, virtual slaves on a nearby coffee plantation. In short, it is an historical novel central to the story of colonialism, rebellion, and independence played out in many parts of the world over the past several centuries.

Kanthapura is a rich novel, one which offers not only a superb picture of the Indian independence struggle, but also perhaps the most accurate available picture of an Indian village. The story told here is much more than could be gleaned from reading an historical account, for it is an epic tale, the meaning of which is conveyed largely through symbolic elements rooted in the oral tradition, as well as in Hindu religious myth. Finally, it is a story which shows how the role of women was gradually transformed as a result of necessity, education, and revolutionary fervor. Rao lifts to an epic plane the psychological change which occurs in the villagers. "Changing he changes not" is the paradoxical theme of this novel, and indeed of Indian civilization as a whole.

Perhaps the most difficult aspect of *Kanthapura* is its style: deliberate deviations from the syntax of spoken English and a consciously-achieved rambling narrative imitate the vernacular and lend the effect of oral storytelling in a village setting. Moreover, style in this novel is consistent with point of view. The entire story is told by a garrulous old Brahmin woman who is both witness to and protagonist in the events which she describes. The reader becomes privy to village secrets, to things that happened long ago and those that happened yesterday. By developing an English dialect that is linguistically faithful to his native Kannada, Rao insists upon the reader's awareness of Indian thought patters, sentence structure, and modes of speech. A reader adjusts quickly to the differences and gains much from wording with them.

In the process of the story, the rigidly ordered village society is shaken by the violation of caste las, the gradual dissolution of the social order and the ultimate destruction of the village

itself. Although much is lost, the unity of those working together for independence is described lyrically by the narrator. The conclusion raises enormous questions for consideration by students at the college level: Do the villagers lose more than they gain? Does non-violence work in the face of violence? Is there a discrepancy between the vision of the narrator and that of the author? How does Gandhi cast a strong influence over the village without ever setting foot there? How is Hindu religious myth used both to structure the story and point to a metaphysical significance beyond the story?

Assignments might include examining the religious songs in the story and how they are turned to political uses; using Rao's sixty-page glossary as a unique introduction to life in South India; tracing the evolving role of women in the village struggle against the British. The novel abounds in excellent examples of nonviolent protest, which might be analyzed for methods and effectiveness. Affiliated research topics might include the Rani of Jhansi and her role in the Indian mutiny, commensality rules governing caste relations in India, a comparison of coffee plantation coolies and migrant workers in the US, the history of the spice trade in India, the *swadeshi* (self-made) movement and its emphasis on spinning. Topics dealing with the early history of the Congress party, its leaders, and its role in the independence struggle would also make useful assignments.

Janet M. Powers
Gettysburg College

Saga, Junichi, Dr. *Memories of Silk and Straw: A Self-Portrait of Small-Town Japan.* Tokyo: Kodansha International, 1990. 260 p.

Dr. Saga takes up the perennial Japanese question, "Who are we Japanese?" in an informative, easily readable oral history. Attempting to capture a rapidly changing culture, the doctor searched out elderly residents of the once small village of Tsuchiura, northeast of Tokyo on Lake Kasumigaura, who could recall life in Japan at the turn of this century. "The people I talked to," he writes, "came from all walks of life: day laborers, tradesmen, farmers, fishermen, yakuza (gangsters), and geisha. Both in their attitudes and in the experiences they had undergone, they provided the sole surviving links with the feudal period which ended with the overthrow of the last shogun in 1868." The result is a colorful album filled with fifty-eight snapshots of rural Japanese life.

Dr. Saga groups the interviews into eight categories featuring different occupations and aspects of rural life. Talking face to face with these people of the land and lake, one gets a personal feel for the arduousness of pre-modern life. The interviews illustrate Japanese values such as industriousness and respect for education, helping explain the success of Japanese modernization, while they capture problems such as class relations, gangsters, pollution, and other ambiguities and compromises of modernization. The interviews with women, including geisha, should especially provide interest to all students.

Memories of Silk and Straw is suitable for all levels, being easily readable yet rich in cultural information. Students should first have some understanding of Japanese culture, and then read several or all the interviews to bring the culture to life. Students could then report on a certain aspect of rural, pre-modern life, perhaps acting out the part of a character they particularly enjoyed. This illustrated paperback edition could serve as a springboard for student illustrations of Japanese life. Finally, on a higher level, one could use the work to discuss oral histories. What are their advantages? What are their limitations? Students could then interview elderly people in their family or community.

Dr. Saga's *Memories* is a rich classroom resource. The short and varied interviews make it flexible and interesting. Students will become emotionally involved in many of the stories as the characters experience both joys and incredible hardships of a simpler, rougher life. I

particularly recommend the chapter entitled "Birth and Death," which includes this powerful passage:

> The old woman reckoned the best way of dealing with unwanted children was by *usugoro* ["mortar killing"]. In *usugoro* the woman went alone into one of the buildings outside and had the baby lying on a straw mat. She wrapped the thing in two straw sack lids, tied it up with rope, and laid it on the mat. She then rolled a heavy wooden mortar over it. When the baby was dead, she took it outside and buried it herself. And the following day, she was expected to be up at the crack of dawn as usual, doing the housework and then helping in the fields. It's incredible, isn't it?- enough to drive a woman mad, I would have thought.

Captain Bob Cummings
United States Air Force Academy

Mahfouz, Naguib. *Midaq Alley*. New York: Anchor Books, 1992. 286 p.

Midaq Alley is Nobel laureate Naguib Mahfouz's engaging account of the residents of a Cairo alley in the early 1940s. Intended as a "slice of life" portrayal of the lower reaches of Cairo society, it follows a group of vividly drawn characters whose relationships highlight the full range of human emotions. There is the simple barber, whose unrequited love for a woman leads to tragedy; the attractive young woman, the object of his affections, whose icy determination to escape the drab life of the alley draws her into prostitution; the dour cafe owner, whose uncontrollable desire for young boys threatens his marriage and business; the well-to-do widow, whose loneliness leads her to a marriage broker; the baker's sinister boarder, whose work consists of robbing graves and maiming beggars to improve their trade; and others whose lives are equally infused with drama.

While its focus on the universals of the human experience makes *Midaq Alley* a highly accessible book, it also poses problems for instructors contemplating its use in a World History course. Character overshadows context, and remarkably little information or insight can be extracted about Egyptian attitudes toward colonialism and nationalism, the impact of World War II, the effects of urbanization, the influence of Islam, or other themes relevant to the time and place portrayed by Mahfouz. It is possible, of course, to use the novel to play against expectations, to show that many inhabitants of Cairo and other great non-Western cities were reasonably contented with their urban lives, largely unaffected by the Islamic religiosity we tend to associate with their world, and essentially oblivious of the larger social and political forces that swirled around them. But it would require a sharp student to appreciate these points, and the lesson might not be worth the trouble.

Midaq Alley, then, is not as useful for a World History survey course as many of the other works of fiction reviewed in this volume. Still, it does have its merits. For the upper level college student, it can provide a more nuanced appreciation of life in a great Third World conurbation than an emotive work like *City of Joy*. And for the college freshman, it can at least help to drive home the fact that humanity everywhere shares certain common concerns that transcend differences in culture.

What distinguishes this novel is its empathetic portraits of strongly realized characters and its clever meshing of their stories into a compulsively readable narrative. Instructors could do worse than offer their students this book as a way of introduction into modern urban Islamic life.

Dane Kennedy
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McNeill, William H. *Mythistory*. Chicago: University of Chicago Press, 1986. 226 p.

The author begins by drawing parallels between myth and history. They are "much alike" for both explain how things got to be the way they are. But myth and history differ when we compare our record to our neighbors'. Ours is "history", the neighbors' is often "myth".

The dichotomy creates problems. We need myths. They are the "social cement" that preserve societies; but the world community is divided, each nation, group, or area espousing its own version of self and others. This was acceptable when community members were more *widely* scattered; but the situation has, of course, long been the contrary. Today, we live in an interconnected, well armed, explosive environment where competing outlooks need reduction, not heightening. (Could there be a more ominous example than Yugoslavia, 1992!)

In the past, the historian has been called upon to create myths. Several successes are noted. Jewish beliefs in God's power over human affairs have helped draw them into a common cause and to mold their enduring culture. The Greek belief that all were free, to be measured by their abilities and to be bound by a common law has clearly carried well into the present.

But after the 1950's, claims McNeill, we began to diverge. A "balkanization" of myths followed. Differences among groups have been intensified by emphasizing national then sub-national (or ethnic) histories. This is dangerous both among and within nations. Externally, modern weaponry makes conflict self-terminating. Internally, civic order is strained. "Myth-Making for rival groups has become a dangerous game."

This sets the stage for the world historians' charge. They need to demonstrate the world's *commonality* to produce a global myth, one that generates "multiple commitments and plural public identities., up to and including membership in the human race and the wider DNA community of life on planet Earth." Said another way, the "moral duty" of the world historian is to produce an "ecumenical history, one that allows ample room for diversity." We need to "balance loyalties" so that no one group commands total attention. "Only so can we make the world safer for all the different groups that now exist."

World historians are well aware of McNeill's diffusionist thesis of history. All cultures, all peoples have learned from each other. "Borrowing was the normal human reaction to encounters with strangers." *Mythistory* is, of course, a logical corollary, a projection of the

contention, "If the world's peoples did not emerge alone, they cannot be studied singularly." The only logical subsequent step, then, is to develop a global myth to replace the inadequate and dangerously competing myths which still exist. The latter are anachronistic. The challenge is to portray all humans for what they have always been, brothers and sisters, mutual "depositors and withdrawers at the world bank of knowledge." Anything less than a global myth, in other words, will not achieve world history's principal objective: creating tension-reducing awareness for the planet's citizens.

The book, properly summarized and presented by the instructor, should be used to give students in college and high school, a purpose for a World History course. Too often, we do not provide students with a goal, a reason for our courses. All becomes routine, meaningless. Clearly communicated, few could argue with the message, the outcomes called for in *Mythistory*. A brief review of the world situation should be ample catalyst. The book should be required reading for all seminars and world history institutes. What could be a more noble purpose for such a gathering than the attempt to structure the framework for a global myth, an awareness of humanity's commonalities rather than merely shoveling around more and more data. Finally, *Mythistory*, could serve as a superstructure for any World History course. Establishing the "global myth" as an objective (after reviewing the successes and failures of other myths) serves as a guide for all that follows -- separate course goals, materials, and activities.

The volume is nicely divided into three parts; 1. Truth, Myth, and History, 2. The Need for World History, and 3. Masters of the Historical Craft. Thus the reader is afforded insights into the need for new dimensions in history, a new myth; a rationale for teaching World History that is eloquent and compelling; and a review of what past giants have done and where they, in the opinion of the author, fell short in forming a truly "global" myth.

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World History Association of Minn. (WHAM)

Markandaya, Kamala, *Nectar in a Sieve*. New York: Penguin, 1982. 189 p.

Kamala Markandaya quotes Coleridge in introducing this book. "Work without hope draws nectar in a sieve, And hope without an object cannot live." This is a story about work, the endless work of scraping out a life from the Indian land and the hope that the land one day would be owned. Hope fades when modernization comes to India and the land is gobbled up by the demands of a tannery factory and the growing town which comes with it. In the end, there comes only dispossession and homelessness, "work without hope."

Through the eyes of Rukmani, an Indian woman whom the reader knows little by look but a great deal by the heart, we trace the lives of many Indians and, indeed, many peasants the world over. Rukmani is the last child in her family, so when it comes time to marry, there is little dowry. Therefore, she is married off to a man beneath her, a peasant farmer, Nathan. Nathan is a caring and loving husband who teaches Rukmani the art of the land, its whims, its sweetness, its beauty, its peace and hope. But its vagaries lead Rukmani through tribulation too--drought "the constant companion of the peasant," monsoons, and ultimately its inability to feed a growing family. To famine Rukmani loses a child in death, and another to the arms of prostitution. Two other sons go to work in the factory only to be sent away due to worker insurrection. Another becomes a household servant, but the one to whom Rukmani ultimately is tendered in her old age, is the son with whom Rukmani had shared the gift of reading. "Letters and the land," thought Rukmani, are the noble professions, not merchandizing and factory labor. This son becomes a medical aide to the English doctor who builds a hospital in the town. In the last episode in the book, Rukmani and Nathan live the life of dependent, homeless city dwellers chipping rocks to earn enough coins each day to eat a rice cake and save some for the journey back to the village. Here Nathan dies, his life's dream of land ownership unfilled, but fulfilled in the love of his wife and the work of the land.

This book is a story at three levels. First it is the story of Indian village life and culture, revealed in its juxtaposition to the ways and values of the English. The English doctor, Kenny, cannot tolerate the propensity of the Indians to suffer in silence. "Why do you not demand--cry out for help--do something?" he asks. Rukmani wonders what he means as "Want is our companion from birth to death." Second, it is a story about peasant life in

transition. Rukmani and her family are caught in the web of world commercialism and industrialism which draws all into it in the end, and brings the final end to peasant based societies. Finally, this is a human story about people everywhere whose hopes, trials and defeats are met with dignity, family love and cultural traditions.

This is a very special little book. The writing is rich in imagery and the narrative compelling. It is a book in which the rhythms and beauty of peasant life and the bond of man to the land are seductive and impassioned. It is a book which brings understandings, not judgements, about Indian life. It is a book for the human heart, and a story of courage and hope. It is not a book in which the stereotypes of Indian society like caste, Hinduism, the plight of women, and Moslem/Hindu conflicts are investigated.

Students might want to keep a diary of reactions to each chapter or section the book. At the end they could note how their understandings of the characters and Indian life change. They might keep a list of word images from the book, illustrating each in cartoon fashion, or writing a paragraph for each about what the image is about as it pertains to the book and to their own lives. They could pretend they were Kenny, the English doctor, and have a conversation with Rukmani and her family, outlining ways in which Indian life could be weaned from the land and improved. They could do character sketches illustrating what is common to all humanity in each character and what is particularly Indian. They could compare their lives to one of Rukmani's children. A poem to Rukmani might elicit some special emotional reactions to this book. On a more sophisticated level, students could research the "land question" as it has affected other societies as in Russia, for instance, where the peasant wish to own the land they worked had such a profound effect on the Russian revolutionary period. Students at both the high school and college level will enjoy this book and it is one sure to involve students in a personal and historical way.

Marilynn Hitchens
Wheat Ridge High School

Solzhenitsyn, Alexander. *One Day in the Life of Ivan Denisovich.* New York: Bantam Books, 1963. 160 p.

The significance of *One Day in the Life of Ivan Denisovich* lies in it power as an autobiographical novel about an era little understood by many young people today. Although it lacks the appeal of many popular novels--violence, sex, and fast-action, it offers the attraction of a personal story. It is the description of one day in the life of a Soviet labor camp prisoner in 1951. According to the protagonist, it is a "good" day despite the enormous challenges of cold, deprivation, abuse, and humiliation.

> Shukov went to sleep, and he was very happy. He'd had a lot of luck today. They hadn't been chased out to work in the Socialist Community Development... He'd finagled an extra bowl of mush at noon. The boss had gotten them good rates for their work. He'd felt good making that wall. They hadn't found that piece of steel in the frisk. Caesar had paid him off in the evening. He'd bought some tobacco. And he'd gotten over that sickness. Nothing had spoiled the day and it had been almost happy. There were three thousand six hundred and fifty-three days like this in his sentence, from reveille to lights out. The three extra ones were because of the leap years ... (p. 203)

Much of the value of the book lies in its historical context and specifically, the life of the author, Solzhenitsyn. His own eight year sentence, for referring to Stalin as "that man with the mustache," provides the source of his material for the novel. He was granted special approval by Khruschev to allow it to be published in 1963--the first book ever written about Stalin's labor camps. Both the novel, despite its limited scope, and a summary of events in the author's life, can be an instructive way of depicting Soviet Communism as it was experienced both inside and outside prison camps.

Discussion and/or written questions can help students read *One Day in the Life of Ivan Denisovich* effectively:

1) What is the historical context?
2) List several reasons prisoners were sentenced to 8-25 years in the labor camp.
3) List several ethnic groups imprisoned.
4) Describe conditions in the camps. Be specific. In your opinion, what was the most poignant episode?
5) What methods of resistance did the prisoners employ?
6) To what extent did camp life reflect "survival techniques" used in Soviet life outside the camp?
7) Is the author's style appropriate and effective? Why or why not?
8) How does this work contrast with "State literature" at the time?
9) Explain the following quotations, or select your own to analyze. What themes does this quotation reflect?

" ... their bowl of hot and watery soup without any fat was like rain in a drought. They gulped it down. They cared more for this bowlful than freedom, or for their life in years gone by and years to come." (p. 151)

" ... He didn't know any longer himself whether he wanted freedom or not." (p. 199)

Other activities prompted by the book might include: a comparison with the film; comparison and contrast with other prison experiences depicted in books and/or films (such as *Hanoi Hilton*); journal entries from the point of view of another prisoner in the same camp.

A special quality of the book is its historicity. The direct, simple style underscores the objectivity of the description. The protagonist's optimism and dignity in the midst of horrific conditions compels the reader to admire those who maintain peace and integrity in the midst of adversity.

One Day in the Life of Ivan Denisovich is an important novel for all ages.

Dr. Lenore Schneider
New Canaan High School

Narayan, R.K., trans. *The Ramayana*. Baltimore: Penguin Books. 171 p.

To appreciate India's history, it is essential to explore the epics which have served as cultural repositories over the centuries, acquiring new meanings in the face of change yet preserving core values. Although the *Mahabharata*, with its whopping 90,000 verses, is a work of numerous accretions difficult to deal with even in abridged form, the more manageable *Ramayana*, composed in Sanskrit as a *mahakavya* or art epic by Valmiki over two thousand years ago, is an ideal work for the World History classroom at any level. Numerous re-tellings exist, although the one under consideration is an extremely teachable version of this great epic, usable in either the secondary or college classroom.

Valmiki's expansion of a story from the larger *Mahabharata* has wielded enormous influence in India, Southeast Asia, and beyond. The story of Rama and Sita's marriage, Rama's exile, Sita's kidnapping by the demon Ravana, and Rama's successful struggle to win back Sita, provides a theme for temple sculpture, music, paintings, puppet plays, drama, and religious song throughout much of South and Southeast Asia. Moreover, hundreds of other tellings of the story, each with small distinctions, exist in various vernacular languages. It is one such retelling, Kamban's twelfth-century Tamil *Iramavataram* beloved in South India, which the well-known Indian novelist R.K. Narayan has chosen to present in English.

Although the events of the *Ramayana* are set many centuries ago, the cultural values celebrated in this widely known epic are still at work in contemporary India. Women are exhorted to behave like Sita, faithful to their husbands in times of adversity or separation. Young men are reminded to behave like Rama, obedient to his father's wishes even though it meant exile. The key concept, modeled by both of these characters is *dharma* or duty, a central element in Hinduism. Adhering to one's dharma, in terms of caste, stage of life, and family role, enables an individual soul to be reborn to a higher caste with each successive rebirth. Similarly, failure to observe one's *dharma* may lead to rebirth as a lower being and the prospect of many rebirths, each involving great suffering.

Rama and Sita, however, are not the only characters who serve as exemplars of dharma. Lakshmana, Rama's brother, accompanies the wronged prince into the forest and shares his exile, thus personifying the loyal sibling. His elder brother, Bharata, similarly refuses to rule

despite his mother's machinations on his behalf, and instead places Rama's sandals on the throne to symbolize the rightful king. Rama's father, bound to keep an oath made long ago to Bharata's mother, sends Rama into exile even though it's against his better judgment. Hanuman, a loyal general in the battle against the demons of Lanka, illustrates the role of the faithful devotee. Even the demons in the story, Ravana and his sister, Soorpanaka, illustrate adherence to the *dharma* of the *rakshasa* whose inherent nature is to behave in a monstrous way, thus maintaining moral balance in the universe.

Yet the story presents difficult decisions for the heroes who do their best to live according to *dharma*. Nor do they always succeed at behaving in a righteous way. Readers may well question Lakshmana's mutilation of Soorpanaka or Rama's shooting the monkey king Vali from a concealed position, acts which violate the warrior's code. The ending to the story also presents problems. In Valmiki's version, Rama takes Sita back after she successfully undergoes a trial by fire, then banishes her in response to rumors about her chastity. She finds refuge with the sage Valmiki, gives birth to twin sons, and returns to the earth, from which she came (sita=furrow). Kamban, however, offers a different ending: Sita, distressed by Rama's rejection of her as a stained woman, builds a pyre and jumps into the flames, to be rescued by the gods who remind Rama of his divinity as avatar of Vishnu and allow Sita to remain untouched. The differences from the Valmiki version, however, will not present major problems for students encountering the *Ramayana* for the first time and may offer food for discussion. Narayan, moreover, acknowledges both endings.

This short paperback version of the *Ramayana* can be used in tandem with D.T. Nyane's translation of *Sundiata*, the thirteenth century African epic of the lion king of Mali, who was wrongfully robbed of his kingdom. The two epics have virtually the same story catalyst, thus offering excellent opportunities for comparisons and contrasts of African and Indian culture.

Janet M. Powers
Gettysburg College

Mintz, Sidney W. *Sweetness and Power: The Place of Sugar in Modern History.* New York: Penguin Books, 1986. 274 p.

Sidney Mintz presents a detailed study of the role of sugar and slavery in early modern history, and then shows how sugar became an important element in the history of capitalism from the middle of the 17th century to the 20th century. He begins with an anthropological discussion of foods in World History and the insignificant role played by sugar until the development of the Atlantic trade network from the 16th to the 19th century. The slave trade and the plantation system changed sugar from a rare luxury good to a staple of the modern diet of all Westerners.

Several themes of World History are emphasized in this work. The diffusion of sugarcane from New Guinea to India and China is documented, as is the spread of sugar making from India to the Arab world to the Mediterranean, and from there to the Atlantic Islands and the Americas during the age of exploration. The importance of slave labor and the demographic consequences of forced population migrations from Africa to the Americas were major consequences of the increase in the production of sugar in the Caribbean and South American plantations. Mintz documents the story of sugar production through anthropological studies of contemporary sugarcane growing and processing in the Caribbean and extensive use of the available historical sources.

The chapter on consumption shows that sugar was unknown in Europe until the Middle Ages when it began functioning as a medicine, a spice, a decorative material, a sweetener, and a preservative (pp. 77-133). Mintz shows how sugar was still a rarity of the very rich in 1650, that it became a luxury item by 1750, and that it became an important food source for all classes after 1850. The introduction of the sugar beet made reliance on sugarcane from the Americas less of a necessity. At the same time, slavery was being abolished as a form of forced labor.

The treatment of sugar is an interesting case study for the development of capitalism. Although slave labor is at the heart of the sugar plantation, Mintz shows how the labor discipline and industrial precision of the plantation "agro-industrial complex" created a kind of pre-capitalist industrial system. He also emphasizes the way in which consumption of sugar

followed class lines, as sugar changed from a luxury to a necessity in the transition from mercantilism to a free trade system.

The ideas in this book could be used by teachers at all levels, but the book would be engaging only for advanced high school and college students. The idea of food patterns in world history presented in the first chapter is useful for a discussion of how agricultural societies have historically been based on one dominant complex carbohydrate. Mintz explains well the case study of how the introduction of sugar has played such a crucial role in modern history. Students might discuss how important sugar is in their diet, and how the introduction of sugar has affected Europe, America, and African history. This might lead to a discussion of the Columbian exchange, population movement, the course of slavery, and the rise of capitalism, all topics featured in this provocative volume.

Bill Parsons
Eckerd College

Niane, D.T. *Sundiata, An Epic of Old Mali.* Hong Kong: Longman, 1965.
(G.D. Pickett, trans.).

"All hail the Prince of the Bright World, the wise Sundiata who fights with the strength of the buffalo and the courage of a lion." *Sundiata, An Epic of Old Mali,* is a didactic oral history told by a "djeli" (griot in Mande) about the 13th century odyssey of Mali's founder. Robbed of his birthright and forced into exile by a "jealous wicked step-mother," Sogolon Djata (quickly shortened to Sundiata in the rapid Mandingo language) following his destiny, acquires wisdom, power, and comes to embody the values of the Malinke. Remanded by fate ("man can do nothing against destiny"), Sundiata sets out on his quest. First he must overcome the evil "jinn" and the tyrant Soumaoro who had enthralled western sub-Sahara Africa. Using magic and the power of Allah (Islamic horsemen), good triumphs, the African Alexander creates a mighty kingdom on the banks of the Niger and Sundiata rules with dignity and justice.

This brief narrative is replete with themes/concepts central to a world history course. Since it is a folk history, the usual ethnocentrism of that genre is a constant: "Niani became the navel of the earth," "Mali is eternal," lithe Bright World." Why? Nation building in Africa is rather analogous to that in then contemporary Europe: growth by amalgamation under a strong leader. "Sundiata, here is my spear, it is yours. Twelve royal spears were stuck in the ground." "People love all who assert themselves over them, and those who did not love him feared him. His voice carried authority." We see not only commercial, but religious contacts as Islam and animistic systems are expressed in syncretic practices. Why the sacrifice of white bulls, cocks, rams in the name of Allah? Everything from child rearing practices to the impact of iron and gold metals on a culture to the place of music in society can be found in this panegyric to the hero Sundiata.

Consequently, this epic tale is a classroom gold mine. First off it might be interesting for students to prepare a glossary for the text. The translators (it moves from Mande' to French to English) have given us some definitions in the footnotes, but it is incomplete and inconvenient. Besides, compiling a glossary would be like making a linguistic landscape with which we could expose all parts of the culture. Secondly, students could play roles and

become "singers of songs to those in power." But rather than pay tribute to Sundiata, why not portray the griot of his enemy Soumaoro, the Sorcerer King? Better yet, why not sing the praises of your own family? Our newly expert "Malinkinists" could construct a hierarchy of values for this 13th century culture as construed by a sofa (soldier) or a gold trader, or the daughter of a blacksmith. A final, but most interesting project would be to compare oral and written histories. What tests must be exacted of one but not the other?

What makes this oral epic of old Mali an especially special book for a history class is that so much of it is about history and doing history. The training and functions of historians are discussed at some length. It affords nascent historians the opportunity to discuss elite history and "Court Historians" and of course the antitheses of this historical bias. Balla Fasseke, Sundiata's djeli, is a proud man, a skilled practitioner of the magic of words who understands the power of the voice and enjoys the generosity of kings which makes historians so eloquent. He tells us that royal griots do not know what lying is, but there is some knowledge which must be concealed. If the oral historian is the "memory of mankind," how do we go about getting information declassified? What did Homer hold back?

Note: A good introduction, in English, to oral history is *Oral Tradition* by Jan Vansina (Chicago: Aldine, 1965). An essay which focuses more directly on this kind of oral tradition is "Once Upon a Time: Oral Traditions as History in Africa," *Historical Studies Today*, Felix Gilbert and Stephen Graubard, eds. (NYC: W.W. Norton, 1972).

Gaylen Lewis
Bakersfield College

Hoff, Benjamin, *The Tao of Pooh*. New York: Penguin Books, 1982. 158 p.

The Tao of Pooh is written by Benjamin from Oregon who has a degree in Asian Art. Through the adventures of Winnie the Pooh and his friends, this short work presents a whimsical explanation of the philosophy of Taoism founded by the Chinese philosopher, Lao-tse. Mr. Hoff begins with a comparison of the base philosophies of Confucius, Buddha, and Lao-tse using true story of the Vinegar Tasters. To Confucius life is sour, out of step with the past, and only through prescribed actions and rituals can one achieve harmony with the Way of Heaven. To Buddha life is bitter, too many desires and suffering. One must eliminate these "bitter winds" to achieve Nirvana. To Lao-tse life is good, a reflection of heaven, and one must simply "go with the flow," learning from and working with whatever happens in every day life to maintain this reflected harmony.

The concepts of Taoism are uniquely revealed through the interactions of the classical Winnie the Pooh characters who represent the different approaches to the meaning of life, represented by "The Forest." Owl discovers that knowing is more than being correct in dealing with the Uncarved Block: ignorance. Ultimately, those who find Tao, the way to a harmonious life, listen to the voice within them: the Way of Pooh.

For use in the classroom, students could be divided into cooperative learning groups responsible for reading a chapter and presenting to the class how the character exemplified a Taoist principle in his approach to life. The group could also draw a comparison of Hoff's use of these animal characters with A. A. Milne's story lines in the original Pooh books. After all the Pooh characters are presented, the class can discuss how effectively the teachings of Lao-tse have been revealed.

With its rather playful explanation of a complex Oriental philosophy, *The Tao of Pooh* could be an appealing reading experience. The antics of these fantasy characters provide an interesting approach to understanding of Taoism and its valuable insights into the human condition. However, background knowledge of both the Pooh series and basic Tao concepts would enforce the reader's appreciation of the impact of *The Tao of Pooh*. As a means of introducing and exploring an unfamiliar Oriental philosophy, one would use this book with honors high school world history students.

Joan Cousins, Midlothian High School

Achebe, Chinua, *Things Fall Apart*. New York: Fawcett Crest/
Ballantine Books, 1959. 191p .

Things Fall Apart is the story of Okonkwo, an Ibo villager in Nigeria who lived during the time of the coming of the Europeans. A hero in the Greek tragic sense, Okonkwo is powerful and strong, yet he struggles with human emotions and will, as well as the power of the gods. The story opens with Okonkwo as a young man. Reacting to an indolent, artistic father, Okonkwo achieves where his father has failed. Okonkwo becomes wealthy, respected and powerful in his village, and through his eyes, the reader is introduced to the rhythms, ways of life and lore of traditional African village life. The reader is witness to the marital relationships of Okonkwo and his 3 wives, to the sickness of his 3rd wife's only surviving child of 10, to his growing attachment to an adopted son, to the death of this same son killed by command of an oracle, to the joys of a traditional clan wedding, and to the cycles of weather and planting. Life begins to change for Okonkwo, however, not at the hands of the Europeans at first, but due to clan civil tradition and spirit law. At a festival his gun accidentally discharges killing a 16 year old boy. As is tradition in such cases, he is exiled for 7 years to his mother's clan in a distant village. While there, the white man makes his first appearance, first on a horse and than as a priest. After 7 years, Okonkwo returns to his own village and clan to find it considerably changed in large part due to the white man. There is now a village store with foreign goods, a school, a church and even willing conversion by many of his kinsmen, including his son Nwoye. Growing conflicts between new and old ways, foreigners and villagers, and spirit law and English law leads to a crisis of frustration on the part of some villagers. The church is destroyed, and ". . for the moment the spirit of the clan was pacified." Okonkwo and the other perpetrators, however, are put on trial in an English court where harsh reparations are metted out for their acts of violence. Incensed, Okonkwo slays a foreign magistrate and rather than face foreign "justice", he commits suicide.

The great beauty and strength of this book is its description of traditional African village life. It is a description which goes way beyond the textbook detailing of what people do. Rather, it shows us how villagers think and how the intricate web of relationships based on spirits,

nature, family, and clan create a civil society with a strange sense of surety and purpose rather than of fatalism, tragedy and barbarism. In fact, the reader is so drawn into its rhythms and reason, that what once seemed gruesome now appears to achieve the balance and harmony necessary to continuing village life. When change does come, it is originally not at the hands of the Europeans but of the Africans. Things begin to "fall apart" for Okonkwo before the Europeans arrive, making the theme of change a human one rather than just an imperial one. We learn in this book how difficult and disconcerting change is to all humanity and that the tug of the human heart to keep things the same is for all the same. The encounter between the Europeans and the Africans is a minor part of the book, appearing in only the last quarter of its pages. It is a microscopic encounter evoking no sense of the large dimension and historical legacy which it will leave. Instead, it is presented as just another bad spirit which, once filtered through the village order, will return itself soon to harmony, balance and the old ways. Only once does Okonkwo think that things may, indeed, have "fallen apart" forever.

This book is quite appropriate for both high school and college students. Students could work with this book from a personal point of view by recording their own story of change, family relationships, ambition and desire for order. Since there is no specific geography mentioned in the book, students with an artistic bent might want to draw what they think is the village as it is described, or the imaginary world of good and evil. Dante's *Inferno* might make a nice comparison. Okonkwo could also be analyzed as a Greek tragic hero and all the spirits mentioned in the book compared to the Greek system of fates. In a more traditional approach, the book could be a starting point for a study of Nigeria, the Ibo, and West African civilization and history.

Marilynn Hitchens
Wheat Ridge High School

Singh, Khushwant, *Train To Pakistan*. New York: Grove Weidenfeld, 1956. 181 p.

Having lived through the riots resulting from the partitioning of India and Pakistan in 1947, Khushwant Singh has written a novel that gives the reader an understanding of what Muslims, Hindus, and Sikhs must have felt -- such horror that only a master could capture it. Without sensationalism, Khushwant Singh concentrates on the emotions of a few main characters to show the reader the inhumanity of the civil war resulting from partitioning, but relates little of the actual history. Thus, the reader learns the history indirectly by becoming involved in their lives and as a result, in the events of 1947.

Starting with what must be one of the best descriptions of Indian village life anywhere, we learn that Mano Majra is a small, insignificant village on the river between India and Pakistan. Yet at Mano Majra a railroad bridge crosses the river. The bridge and the trains traveling in both directions between the two countries, filled with Muslims and Hindus crossing over the river to apparent safety, are central to the story. Safety, however, is almost impossible in 1947.

We first meet Malli, a "dacolt" or professional robber, on his way to kill the money lender who is the only Hindu in Mano Majra. At the same time Juggut Singh, a sikh and the village ne'er-do-well, is sneaking out of town in violation of his probation, to keep a rendezvous with Nooran, his Muslim girlfriend. Later Iqbal, a young and idealistic, foreign educated Indian stranger, comes to town. Claiming to be a social worker, he is actually a Marxist sent by the Indian Communist Party. Iqbal and Juggut are ordered arrested by Hukum Chand, the area magistrate, for investigation of the murder of the money lender.

After much excellent description of the Indian legal system, the beliefs of Indians, life in jail, and the inept Indian police system, the story comes to a climax with a gruesome picture of the killings of Muslims, Sikhs, and Hindus. Trains would often cross the border at Mano Majra filled with nothing but corpses of those murdered aboard while fleeing for safety.

Hukum Chand tries his hand at psychological warfare with Iqbal and Juggut in an attempt to get them to do what they can to stop the killings. Young Iqbal becomes frightened and backs out, but the ne'er-do-well risks his life to save many others. A young army officer filled with hate for Muslims has a diabolical scheme to kill every Muslim on the train to Pakistan, which

also carries Juggut's Muslim girl friend and their unborn child. The story ends with the train crossing into Pakistan, the fanatical army officer trying to kill all the Muslims, and Juggut as hero. Khushwant's avoidance of a satisfying conclusion reminds the reader that religious hatred and intolerance still exist.

The central theme in *Train To Pakistan*, the futility of religious hatred and intolerance, has universal implications. In India the conflicts are among Sikhs, Muslims, and Hindus. In Ireland it is Catholic vs. Protestant; in "Yugoslavia" Croatians, Serbs, and Muslims fight each other; in Africa, tribes engage in mutual slaughter. The novel is a plea for tolerance and understanding.

In addition, we see the wisdom of the old and impatience of youth played out against a picture of village life in a third world country. The inhumane treatment of Iqbal and Juggut at the hands of the police points to the necessity of a good constitution protecting people's human and legal rights.

Train To Pakistan would be an excellent book for middle and high school students to read in conjunction with a study of India or world religions, or to increase understanding of current events like those in Somalia or the former Yugoslavia. Role-playing some of the situations in the book could be worthwhile. A group of students might read different scenes, then write about what they would do if they were, for example, the magistrate, or in a position to stop the fanatical army officer. They can discuss how the situation could have been avoided.

Some students might be able to develop a short play based on events from the book to present to the class. This project could be expanded into a large production complete with stage settings, scenery, videotape production, film editing, and production management.

Train To Pakistan is a highly readable book suitable for students and adults. Without dwelling on gruesome details, it shows a vivid picture of what can happen when people forget who they are and let hatred determine their actions. This is a worthwhile book and highly recommended.

David Barber
Centennial High School

Komroff, Manuel, ed. *The Travels of Marco Polo.* New York: Liveright, 1985. 315 p.

Excerpts from Manuel Komroff's edited edition of *The Travels of Marco Polo* can be valuable primary source readings for any student or teacher trying to understand or teach history from a non-Western perspective. The book is a unique and detailed account of Marco Polo's travels in Asia, dictated by Polo to a scribe named Rusticien over the course of a year when both spent time in a Genoese prison. The account is a record of a twenty-six year journey which took Polo, his uncle and his father to Persia, Tibet, China, Mongolia, Burma, Sumatra, Java, Ceylon, India and other lesser-known areas of Asia from 1260 to 1286 A.D. Although the narrative would be improved by the addition of maps to help the reader become familiar with the areas Polo describes, portions of this detailed travel log deserve a place in a world history course.

Because the Polos are merchants whose primary motive for travel is trade and profit, a dominant theme that occurs in the book is the role of trade in each Asian area that they visit. The Polos have business sense; they barter to acquire goods which they will eventually take back to Italy. Intrigued by the notion of acquiring goods and services that they cannot easily acquire in their homeland, they travel to unknown parts hoping to acquire wealth, exotic merchandise, and knowledge of distant lands. A second theme in the book concerns religion as both a binding and a divisive force in thirteenth century Asia. Although the Moslem-Christian division has clearly developed, Marco Polo tends toward religious tolerance. The infusion, mixing and spread of religious ideas; Moslem, Christian, Confucian, Buddhist and pagan, is apparent as the Polos travel from one location to the next. Keen observations about nature and natural resources are also a focus throughout the narrative. Marco Polo objectively and clearly describes native plant and animal life that inhabit each area and discusses ways people make use of the natural resources in their environment. Equally keen are Marco Polo's observations about cultural practices - marriage and kinship patters, language, habits and manners of the people. A sidelight that will intrigue anyone interested in recreation is the central role of games and sports for cultural groups across the Asian continent. Although recreational activities differ from one geographical area to the next, people in every culture invent activities for their own and others' entertainment. Finally,

military organization, as exemplified in Kublai Khan's thirteenth century empire, plays a significant role in unifying people of diverse cultures. In a nutshell, one es away from reading this book with some appreciation for both the ties that bind huma...ind together and the conflicts and geographical factors that separate them. Trade, religion, cultural practices, natural resources, recreational activity, and military power can all be powerful binding forces, but all also have potential to cause conflict. An appreciation of this polarity that might become the nexus of student discussion in a world history course. Such discussion might help students to understand the complexities involved in making a world of opposites and contradictions come together for the common good.

Strategic classroom activities could make Marco Polo's book come alive. The list of ideas included here is meant to be a starting point for teachers looking for ways to incorporate the book into a world history curriculum.

Introductory Exercise: Have class form into pairs. Give partners each one or two minutes to tell about the most exotic place they have ever visited. Partners should tell in as much detail as they can remember about the people, ideas, environment, culture, and economy of the area which they have chosen. Show students a mnemonic device for remembering what they are to describe by drawing a PIECE of Polo Pie on the chalkboard. Highlight or underline the first letter of each category which they will discuss. After both partners have had a chance to tell about their visits, help students to understand that Marco Polo's travelogue was his way of informing the world about his most exotic trip.

Then move on to other activities and discussion. The following is a list of possible alternatives.

1. Collaborative group projects:
    a. Create an original play or videotape based on 2 - 3 selected passages. Accurately depict the cultural, economic, religious, and social practices of the groups described in the 13th century when Marco Polo visited.
    b. Based on selected passages, create a mural depicting activities that took place in different parts of Kublai Khan's empire.
2. Discussion groups - In groups, discuss and record answers to such questions as:
    a. Why were Marco Polo's travels significant in World History?

b. Can you think of people in the 20th century who have made similar contributions to collective human knowledge? If so, who?

c. If you had been able to travel to the places which Marco Polo did, what places would you have found to be most appealing? Why? Which places would you have found least appealing? Why?

d. Choose three major areas that Polo visited. What commonalities were shared by these groups? What major differences existed?

e. What do you believe were the major factors that united people from different cultures in the Asia that Marco Polo visited? What differences divided people in Marco Polo's Asia? Do the same uniting and divisive factors exist in modem Asia?

f. What historical roots for the recent dissolution of the U.S.S.R. can you trace to descriptions provided by Marco Polo in his book?

3. Essay question:

Compare Marco Polo's "discoveries" with those of Columbus. Which figure do you think deserves a more prominent place in a world history course? Defend your answer.

4. Individual projects:

a. Create a map showing the route Marco Polo took in his 26-year journey.

b. Create a rap, song or poem based on selected passages. Lyrics must accurately reflect the adventures of Marco Polo and the areas he visited.

As the first traveller to cross the Asian continent and the first to name and record the geographical areas he visited with accuracy, Marco Polo played a crucial role in history. His adventures and descriptions of people and places will capture the interest of students if the narrative is used selectively. The narrative style is tedious, matter-of-fact and without poetic metaphor or passion. But as the first truthful and detailed account of Asian cultures, religions, trade items, native species, and natural resources, the book is a World History must.

Karen Tobey
Castilleja School

Amour, Louis. *The Walking Drum*. New York: Bantam, 1985. 468 p.

Renowned for his novels about the American West, Louis L'Amour applies to 12th century Europe his considerable talent for storytelling in *The Walking Drum*. The hero of this captivating adventure is the young Mathurin Kerbouchard, aspiring sailor, scholar, soldier, physician and merchant.

The tale begins with Kerbouchard's father lost at sea on a trading voyage, his mother murdered, and the family home in ashes. Vowing to avenge the destruction of his home and family at the hands of his father's long-time foe, Kerbouchard leaves his native Brittany to discover the whereabouts of his father--dead or alive. As narrator he shares with the reader all that he sees and does and in his travels through Europe.

L'Amour proves himself to be a very capable world historian in The *Walking Drum*, which was intended to be the first in a series of novels following Kerbouchard's travels east across Europe and Asia. This novel takes him to the gateway of Asia, Constantinople. Subsequent novels were to be set in China, India, and Arabia. Unfortunately, L'Amour died before completing any other editions of the series. A voracious reader and well traveled man, L'Amour treats the historical context of this novel both vividly and accurately. He provides a map of medieval Europe and Asia as well as a glossary which adds to the book's educational value. Throughout the book L'Amour emphasizes the theme of cross cultural exchange. Along with exploring the transmission of ideas L'Amour also underlines the importance of shared goods and technologies through trade. The title of the book refers to the instrument used to establish a cadence for the trade caravan that Kerbouchard joins. Kerbouchard, a self-made scholar, reads extensively, learning several languages in the process. His insatiable hunger for knowledge leads him to texts ranging from history to astronomy to poetry.

Most teachers of World History will thoroughly enjoy this lively novel. Specific strengths of the work include L'Amour's emphasis on the intellectual atmosphere of the 12th century Europe and the cultural contributions of the Islamic people. Weaknesses include frequent violence and graphic depictions of battles and sword fights. L'Amour's female characters include some strong smart women but also the obligatory damsels in distress.

Because of the length and "Raiders of the Lost Ark" quality of the book, this novel can be used primarily as summer or "recommended" reading and not as a central text of a history curriculum. The fast-paced plot no doubt contributed to its status as a best seller but may confuse younger students. There are, however, many colorful descriptions that an instructor may find useful to share with her class, including a discussion of the origin of gunpowder, the novelty of sugar, the wisdom of the druids, the history of Paris, and the atmosphere at a medieval fair. Students who think history is passionless would surely change their minds after reading this story which seethes with honor, power, heroism, glory, and romance.

Mimi Coughlin
Heritage High School

Fanon, Frantz. *The Wretched of the Earth.* New York: Grove Weidenfield, 1991. 320 p.

Frantz Fanon's classic "handbook for the black revolution", published in 1963, is valuable both as insight into the process of decolonization and analysis of what went wrong in newly independent African countries. Decolonization, says Fanon, is always a violent phenomenon, as the colonized masses mock the white man's values, insult them, and "vomit them up." The colonized demonstrate aggressiveness, first among themselves and later against their oppressors. "The colonized man finds his freedom in and through violence." (86).

Trained in psychiatry, Fanon regards such aggressiveness as therapeutic for the colonized. At the individual level, violence is a cleansing force, for it "frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self--respect."(94) In terms of the unconscious, says Fanon, the colonial country is not a gentle, loving mother but one who sees the Negro as a savage and acts to restrain her perverse offspring from giving rein to its evil instincts. The native intellectual responds by going through three stages: assimilation of the colonialist's culture, disturbed realization of his own identity, and aggressive awakening as he begins to create revolutionary literature and rouse his people.

Born in 1925 in Martinique, Fanon was a student of Aimee Cesaire, from whom he absorbed teachings on Marxism and negritude. Following medical studies in France, Fanon wrote of his observations as a black psychiatrist in the Antilles in his first book, *Black Sin, White Masks* (1952). During the French-Algerian war, Fanon was assigned to a hospital in Algeria and came to sympathize with the rebels. From that experience emerged two more works: *A Dying Colonialism* and *Wretched of the Earth*, which includes a series of case studies of mental disorders among both colonizers and the colonized in the Algerian independence struggle. Fanon, aged 36, died of cancer in 1961.

His description of tactics by which revolutionaries can channel their aggression and discover a communal destiny, had a strong influence on the Black Power movement in the US in the late 1960's. He recommends radically changing the economic channels set up under colonialism and creating a social program which will meet the needs of the people as a whole, particularly those of shanty towns and rural areas. All groups must be educated and

indoctrinated, says Fanon, if the revolution is to succeed. Above all, colonized people must recover their lost history and their collective purpose, which colonizers have distorted and destroyed.

Yet Fanon also warns against pitfalls. The middle class may tend to follow the Western bourgeoisie along paths of decadence without having emulated their first stages of exploration and invention. Huge sums may be spent on cars and country houses simply for display. Unless vigilant, revolutionaries may fall back into patterns of tribalism and racism. A country governed by a single party becomes a modern dictatorship of the bourgeoisie, and their revered leader no more than "president of a company of profiteers." The party, in turn, may sink into lethargy and become a means of private advancement.

Recommended for advanced college and university students, both the first section, "Concerning Violence," and Jean Paul Sartre's outstanding preface make provocative reading for courses dealing generally with decolonization. "Pitfalls of National Consciousness" is useful for students of African history and politics. Teachers might well consider a syllabus contrasting Fanon's response to colonialism in Africa with Gandhi's *satyagraha* movement in India. Asking half the class to read Fanon from the viewpoint of the colonizer and half from the viewpoint of the colonized might also be a useful approach, particularly if combined with journals or an assigned paper. Sartre's observations from a European point of view are also worth discussing.

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